DOCUMENT RESUME

ED 345 470 EC 301 232

AUTHOR Yalung, Florence N.
TITLE A Cross-Cultural Counseling Framework for Asian Parents of Children with Special Needs Based on the Dynamics of the Filipino Family.
PUB DATE May 92
NOTE 91p.; Master's Thesis; San Jose State University.
PUB TYPE Dissertations/Theses - Masters Theses (042) -- Guides - Non-Classroom Use (055)

EDRS PRICE MF01/PC04 Plus Postage.
DESCRIPTORS *Asian Americans; Attitudes; Child Rearing; *Counseling Techniques; *Cultural Context; Disabilities; Elementary Secondary Education; Ethnic Groups; *Family Counseling; *Filipino Americans; Intervention; Models; *Special Needs Students; Values

ABSTRACT

This research project proposes a counseling framework for Asian parents of children with special needs, based on the dynamics of the Filipino family. As Filipinos are the biggest ethnic minority group in California and the second largest Asian group in Santa Clara County, the Filipino group was selected to represent all Asian groups. The project sought answers to questions in the following areas: specific cultural values affecting counseling interventions with Filipino parents of children in special education; attitudes and values toward disabilities, education, and child-rearing practices; counseling framework for Filipino parents with children in special education; and counseling intervention and approaches successfully implemented with other Asians. Results indicated the following: (1) cultural values affecting the counseling of Filipinos are the value of children, self-pride, shame, familism, fatalism, smooth interpersonal relationship, and value of education; (2) Filipinos and Asians regard the family as their supreme value, child-rearing practices center on filial piety, education is highly valued, and disability provokes either favorable or unfavorable reactions from Filipinos and other Asians; (3) successful interventions commonly used with Asians are establishing trust and credibility, and directive and family dynamics counseling. The proposed counseling framework, which has undergone only the analysis and design phases of development, relates three major concerns: stages of parental reaction upon learning that their child has a disability, the Filipino values affected and involved during each stage of parental reactions, and the counseling interventions that can be utilized at each stage. An appendix offers more details about the project, especially the counseling interventions suggested. (60 references) (JDD)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

SCOPE OF INTEREST NOTICE

The ERIC Facility has assigned this document for processing to: EC

In our judgment, this document is also of interest to the Clearinghouses noted to the right. Indexing should reflect their special points of view. UD

ED345470

A Cross-Cultural Counseling Framework For Asian Parents of Children with Special Needs Based on the Dynamics of the Filipino Family

A Project Presented to

The Faculty of the Division of Special Education

and Rehabilitative Services

San Jose State University

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

By

Florence N. Yalung

May 1992

EC 301 932

BEST COPY AVAILABLE

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Florence N. Yalung

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

Approved by Committee Chairman, Dr. Elba Maldonado-Colon, Associate Professor, Division of Special Education and Rehabilitative Services

Elba Maldonado-Colon Date 4-1-92

Approved by Marcia Henry, Ph. D., Professor, Division of Special Education and Rehabilitative Services.

Marcia K. Henry Date 4-1-92

Approved by Aimee Anaya, MSW, Coordinator, Pilipino Emphasis, Bilingual/Cross-Cultural Special Education Programs, Division of Special Education and Rehabilitative Services.

Aimee R. Anaya Date 4-1-92

Copyright © 1992 by Florence N. Yalung

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior written permission of the author.

Florence N. Yalung

Santa Clara, CA

Table of Contents

Abstract 1

Chapter I Introduction 2

Statement of the Problem 3

Purpose of the Project 4

Questions Which Guided the Project 4

Assumptions 6

Definition of terms 6

Chapter II Review of Related Literature 8

Filipinos Among Asians 9

Filipino Family 10

Counseling Interventions 13

Filipino attitudes toward disability 13

Familism 14

Children and child-rearing practices 14

Education is Valued Highly 15

"Amor Propio" or Self-Pride/Self-Esteem 16

"Hiya" or Shame or Embarrassment 16

"Pakikisama" or Harmony 17

Fatalism 17

Similarities in Attitudes and Values of Filipinos and Other Asians 18

Value of children and child-rearing practices 18

Asian attitudes toward education 19

Asian parents' attitudes towards disabilities 19

Counseling Approaches and Interventions Successfully used with Filipinos and Asians 26

Strategies for Service Providers 26

Summary 29

Chapter III Methodology 32

Introduction 32

Project Design 32

Procedures 35

Key Questions Areas 35

Evaluation of the Counseling Framework 36

Chapter IV Results and Discussion 37

Components of the Counseling Framework 37

Stages of Parental Reaction Towards Disability 40

Filipino Values affected in each stages of parental reaction toward disability 41

Counseling Interventions 42

Significance of the counseling framework 42

Chapter V Summary 44

Implications For Further Research 47

Appendix A 49

Letter to Service Providers 50

Questionnaire to Evaluate the Counseling Framework 51

Implementing the Counseling Framework for Asian Parents of Children with Special Needs Based on the Dynamics of the Filipino Children 52

Appendix B 74

References 75

List of Figures

Figure 2.1: 22

A Summary of Attitudes and Values of Filipinos and Asians toward Children

Figure 2.2: 23

A Summary of Attitudes and Values of Filipinos and Asians on Child-Rearing and Discipline

Figure 2.3: 24

A Summary of Attitudes and Values of Filipinos and Asians on Education

Figure 4.1: 38

Counseling Framework for Filipino Parents with Children in Special Education.

Figure 4.2: 39

A Cross-Cultural Counseling Framework for Asian Parents with Children in Special Education.

List of Tables

Table 2.1: 25

Attitudes of Filipinos and Asians toward disabilities

Acknowledgements

No words can express my gratitude to the following people:

My committee members: Dr. Elba Maldonado-Colon, Dr. Marcia Henry and Mrs. Aimee Anaya. I am indebted to Dr. Elba Maldonado-Colon, my chairman, for her guidance, advice, and invaluable suggestions without which I could not have completed this project; to Dr. Marcia Henry, for her encouragement and patience during the initial phase of the project; to Mrs. Aimee Anaya, for her unfailing and continuous assistance and encouragement in the preparation and the writing of this project; and also for her rigorous guidance by which I have gained new insight and appreciation of my culture;

To Dr. Herbert Grossman, director of Bilingual/Crosscultural Special Education Program;

To Dr. Xialou Hu and Dr. Andrew Hughey, for giving valuable suggestions to my counseling framework; Dr. Xialou Hu, again, for giving me the opportunity to present this cross-cultural counseling framework at the American Association for Counseling and Development Annual Conference, on March 28, 1992, in Baltimore, Maryland.

To Lupe, secretary, Bilingual/Cross-cultural Special Education Program, for her efficient facilitation of all "paperwork" as a student.

My friends, Luz and Max Ernesto, Angel, Cynthia, Sarah, Kim-Lan, Kathy Grant, Cristeta, Sunny, Kalindi, Boying, Cecilia and Jocelyn, whose prayers and moral support helped me carry out this project.

I am most grateful to my family, especially to my parents "Ma, Tang, Papang and Mamang," although miles away provided me the greatest support and encouragement a child can ask for; and finally; My thanks to a very special friend, whose faith and encouragement, continues to inspire me to fulfill my dreams.

"Dacal a salamat que cayu."

Abstract

This research project proposes a counseling framework for Asian parents of children with special needs based on the dynamics of the Filipino family. This project sought answers to the questions in the following areas: (a) Specific cultural values affecting counseling interventions with Filipino parents of children in special education, (b) attitudes and values toward disabilities, education and child-rearing practices similar to those of the Filipino culture, (c) counseling framework for Filipino parents with children in special education, and (d) counseling intervention and approaches successfully implemented with other Asians. Results indicated the following: (a) Cultural values affecting counseling Filipinos are value of children, "amor propio," (self-pride), "hiya," (shame), familism, fatalism, "pakikisama," or smooth interpersonal relationship, (SIR), values of education, (b) Filipinos and Asians regard the family as their supreme value, child-rearing practices center on filial piety, and education is highly valued, disability provokes either favorable or unfavorable reactions from Filipinos and other Asians, (c) a Counseling framework with Asian parents of children with special needs based on the dynamics of the Filipino family is being proposed, and (d) successful interventions commonly used with Asians are establishing trust and credibility, directive and family dynamics counseling.

Chapter I

Introduction

The year 2,000 envisions a growth in minority population in the United States (Grossman, 1990). The California State Department of Education indicates that Special Education is being affected by the increased number of minority students. In California, Asians comprise 4.3% of the total special education population. One of the Asian minority groups is the Filipino student population,which comprises one fourth of the total Asian special education population (Winget,1989). Provision of services and education for Asian minorities is mandated by P.L. 94-142, the education of All Handicapped Children Act of 1975. P.L. 94-142 guarantees a free and appropriate education to all 3 to 21 years old in the United States (Beyer, 1989) and mandates parental participation.

Turnbull, Turnbull and Wheat (1982), underscored the reasons why parental participation and involvement are important in special education. First, parents are the ones who make the decisions about their children's education, by seeing that needs and abilities of their children are met and developed. Second, parent participation ensures that children's rights are protected. Finally, parents are their children's first teachers,who must support their children's development and enriching their children's learning through personal efforts.

Historically, in the United States,parents of children with disabilities have been instrumental in securing appropriate services for their children. Parents lobbied for the passage of P.L. 94-142 and stressed the need to involve parents in decisions relating to their children (Simpson & Myles, 1989). However, parent involvement has been minimal among the minority population in special education. This is surprising since Japanese,

Chinese, Indochinese and Filipinos are raised to value education (Andres, 1989; Gee, 1987; Ogawa-Boon, 1986). Filipino parents specifically will do anything to have their children attain higher education (Sangalang, 1989).

Due to lack of input from the parents of Asian special education children, programs in special education have traditionally been ineffective even though millions of dollars have been spent on programs. Studies indicated that lack of understanding of the cultural and linguistic differences of the various minority groups is responsible for the failure of these educational programs (Buscaglia, 1983; Grossman, 1984; Lindfors, 1987; Sangalang, 1989).

Service providers will thus be able to respond more effectively to the needs of Asian special education children by understanding the Asian cultures and values (Dickman, 1989). This can be accomplished by reaching out to parents. Results of many studies indicate that reaching out to parents may be more beneficial to special education children than direct remediation (Buscaglia, 1983). By reaching out to parents, educators learn and understand the needs of parents and this gives them a perspective of the parents' needs as these needs affect the education of their children in special education. One of the ways to reach out to parents with special children is through counseling.

Statement of the Problem

No particular strategy has been identified, however, as a counseling approach to Asians. Research shows that very little is known about counseling Asian parents with children in special education (Leong, 1986). Counseling is needed as parents go through

various stages of parental reaction to their children's disability. In general, the reactions of these parents follow a pattern of eight stages. The stages are shock, denial, guilt, anger, grief, depression, acceptance and bargaining (Stewart, 1986).

Purpose of the Project

This counseling project proposes a culturally relevant counseling framework that can be adapted by educators and other service providers for Asians with children in special education. Thomas' (1987) developmental research model for social services guided the development of this proposed framework. Thomas' model is geared towards research directed toward analysis, design, developmental and evaluation of human services. The proposed framework in this project was based on the dynamics of the Filipino family. Since the Filipinos are the biggest ethnic minority group in California and the second largest Asian group in the county of Santa Clara, the Filipino group is selected to represent all the Asian groups (U.S. Census Bureau, 1990). The researcher is of Filipino ethnicity and this project will make her more aware and understand her culture and values.

As such, this project offers information regarding Filipino parents' attitudes toward disabilities, education, children and child-rearing practices as shaped by their cultural values. In addition, this project discusses the similarity of the cultural values of the Filipinos and those of Asians with regard to special education issues.

Questions Which Guided the Project

In developing the counseling framework, this project sought to answer questions

in the following areas:

1. Specific cultural values that affect counseling interventions with Filipino parents with children in special education.
    - What is the Filipino value concerning the family?
    - What is the Filipino value concerning children and child-rearing practices?
    - What is the Filipino value concerning education?
    - What is the Filipino value concerning self-esteem?
        - What is the meaning of the Filipino "Amor Propio," (self-pride)?
        - What is the meaning of the Filipino "hiya" (shame or embarrassment)?
    - What is the Filipino value on harmony?
        - What is the meaning of the Filipino "pakikisama" or smooth interpersonal relationships (SIR)?
    - What is the Filipino belief concerning fate?
        - What is the meaning of the Filipino "bahala na?"

2. Attitudes and values toward disabilities, education and child-rearing practices in other Asian cultures that are similar to those of the Filipinos.
    - What are the attitudes and values of other Asians that are similar to those of the Filipinos?
3. Counseling framework for Filipino parents with children in special education.
    - What is the appropriate counseling framework for Filipino parents with children in special education?

4. Counseling interventions and approaches implemented with other Asians.
    - What are the counseling interventions and approaches that were successful with other Asians?

Assumptions

The researcher assumed the following statements in this study:

1. Culture has implications for counseling interventions.
2. Filipino parents are interested and willing to help their children.
3. Filipino parents provide a strong support role to their children with special needs.
4. Filipino culture has similarities with other Asian cultures.

These assumptions are made to enable readers to evaluate the proposed counseling framework.

Definition of Terms

The following terms are used in this project:

Asian parents: In this project is limited to Filipinos, Chinese, Cambodians, Japanese, Laotians and Vietnamese individuals who have children in special education and are now in the United States.

Counseling: "A helping process and a relationship between a knowledgeable

professional and the parents of an exceptional child who are working toward a better understanding of their unique concerns, problems or feeling" (Stewart, 1986, p. 31).

Counseling by meaning: This refers to logo therapy. This is a counseling approach based on the analysis of one's existence. The primary goal is to make the individual accept responsibility (Chaplin, 1975).

Dynamics of the Filipino family: This refers to existing resources and interactions within the Filipino family (Arellano-Carandang, 1987).

Filipino: An individual residing in the United States whose parents or grandparents emigrated from the Philippines (Sangalang, 1989).

Service providers: Educators, social workers, counselors, teacher assistants, paraprofessionals and mental health workers who provide services to children with special needs.

Special education population: Individuals with total or partial behavioral, mental, physical or sensory loss of functioning (Stewart, 1986). In this project, the terms exceptional children with special needs, children in special education or children with disability are used interchangeably.

Chapter II

Review of Related Literature

The purpose of this project is the development of a counseling framework for Asian parents of children with special needs based on the dynamics of the Filipino family. Review of related literature was undertaken in the following areas (a) Filipinos among Asians, (b) the Filipino family, (c) Filipino values affecting the counseling intervention (d) similarities in attitudes and values of Filipinos and other Asians toward disabilities, education and child-rearing practices and (e) counseling interventions and approaches successfully implemented with other Asians.

In the search for related literature it was found that there is a dearth of literature available locally on Filipinos in general and on counseling Filipinos in particular. This is a surprising fact, because by their representation in its geographic area one would expect considerable written materials about Filipinos. In California, the Filipinos are ranked as the biggest Asian ethnic minority group. In the county of Santa Clara, Filipinos ranked as the second largest Asian group, during the 1990 census, comprising 61,518 out of 261,466, which is about 25% of the total Asian population (U.S. Census Bureau, 1990).

The limited local literature written about the Filipinos partly explain why Filipinos are sometimes referred to as the hidden minority (Pedersen; Draguns; Lonner; & Trimble, 1981). Much of the related literature which will be helpful toward understanding the Filipinos cited in this project were written in the Philippines: Andres, 1981; Andres, 1989; Andres & Ilada-Andres, 1987; Arellano-Carandang, 1987; Kikuchi, 1989; Salazar-Clemena, 1991; Sawin, 1985; Zaide, 1984.

There were only two pieces of literature written about Filipinos found related to this project published in the United States: Handbook for Teaching Filipino-Speaking Students (California State Department of Education, 1986) and Gochenour (1990). Certain information and data about Filipinos were drawn from literatures on Asia and Southeast Asian populations where Filipinos happened to be mentioned occasionally.

Filipinos Among Asians

Filipinos are a unique mixture of different ethnic groups. Filipinos are said to belong to the "brown race," because of the predominance of their Malay ancestry. Filipinos are descendants from intermarriages of different immigrants to the Philippines. Indonesians settled in the northern islands as early as 1500 B.C.; the Malays occupied the Central Visayan islands by the first and second century; the Chinese started as traders to the northern island of Luzon long before the arrival of the Spaniards in the 1500s; and the Spaniards colonized the Philippines for almost 300 years (Andres & Ilada-Andres, 1987).

The Philippines is bounded on the west by the China Sea, on the east by the Pacific Ocean, and on the south by the Celebes Sea, Indonesia and Australia. On the southwest are Vietnam, Malaysia, India and other Middle East Countries. This strategic location affected the Philippines' history: (a) it became a bridge between two worlds, the orient and the occident, (b) it played, and is continuously playing, an important role in international commerce and transportation, because it is situated on the crossroads of Asia's trade, shipping and air routes, (c) it is Asia's only predominantly Christian nation, and (d) because of its proximity to the Asian continent, its culture and heritage were greatly influenced by the nearby Asian neighbors (Zaide, 1984).

One of the most commendable traits among Asians which the Filipinos share is parent involvement in the education of their children. For a culturally and linguistically diverse population such as the Asians, the parents are the first source of help for the children (Baca & Cervantes, 1989). Among Asians, a result of this parent-child relationship is the high value placed on respecting parents and elders. A violation of this norm results in feelings of shame and guilt (Morrow, 1987). Another result is the Asian child's feeling of a deep sense of moral obligation and loyalty to the family as a product of a very personal and nurturing relationship (Morrow, 1989).

Filipino Family

Filipinos have an extended family system. Relatives from both the mother's and father's side form the extended family system. The basic family may include: aunts, uncles, grandparents, and usually the widowed parents, unmarried siblings and members of the family abandoned by their spouses or parents.

Clannishness is an outcome of this close family kinship system, whether nuclear or extended. Thus, the life patterns of its members are guided by the values and attitudes that emanates from this type of grouping (Andres, 1989).

Filipinos are social persons, basically, family persons. Their emotional security is deeply rooted in the family system. The family is the center of the Filipino's life and this makes the Filipino family the Filipino society (Andres & Ilada-Andres, 1987). The basic needs that motivate and control the behavior of the Filipino are social acceptance, economic security, and social mobility. These are met in the family. Thus, the need to belong to a family is essential to a Filipino (Kikuchi, 1989).

The authority figure in the Filipino family is usually represented by an older person like father, mother or the eldest offspring, in that order. Filipino culture emphasizes obedience to and respect for authority. Elders, parents and teachers are viewed with great respect. Grandparents' advice is usually sought by family members for almost every aspect of their lives (Andres & Ilada-Andres, 1987; Kikuchi, 1989).

The Filipino father is the head of the family, the main breadwinner, and the source of discipline. The Filipino mother is the heart of the family and is expected to be the "tagasalo" (caretaker) and the first teacher of her children. "Tagasalo" is a Tagalog word which literally means "catcher," from the root word "salo" meaning (catch) and prefix "taga" (to). The "tagasalo" role is learned by Filipino women at an early age. Filipino women are expected to take care of family members and manage their homes efficiently (Arellano-Carandang, 1987). At present, the role of Filipino women is undergoing a shift from the "tagasalo" to being "equal partners" to their husbands. They are no longer confined to the home; child-care, marriage role and motherhood unless she so chooses (Andres, 1989). Despite this changing role of Filipino women, the Filipino wife still goes to great lengths to protect her family and children (Andres & Ilada-Andres, 1987).

Loyalty or family solidarity is a Filipino characteristic. Loyalty to the family is ingrained in the hearts of the Filipinos (Andres, 1989; Andres & Ilada-Andres, 1987). Family solidarity can be traced from Oriental (Indian and Chinese probably) and Christian influences (Zaide, 1984). Family loyalty is manifested when each member makes a sacrifice for the family as a whole and for its individual members. Parents sacrifice lifetime savings and personal conveniences for the education and well-being of

their children (Andres, 1989; Andres, 1981; Andres & Ilada-Andres, 1987; Kikuchi, 1989). Older siblings support younger brothers and sisters through high school and college (Andres, 1989). Heads of the families leave their home for some years to adventure into greener pastures. To support the family more adequately sometimes they relocate their families for a more solid and satisfying future (Kikuchi, 1989; Pimentel, 1986).

The family is the basis of Filipino's decision making and group action (Andres, 1989; Andres & Ilada-Andres, 1987). Almost all activities revolve around the family. Within the community, it is the family and not the individual members who decide on the resolution of important matters. There is a strong allegiance to the family when it comes to choices of personal career and development (Andres, 1989).

Filipino families are closely-knit and thus are the source of support and strategies for resolving conflicts. A sibling subsystem is used as a built-in support system (Arellano-Carandang, 1987). An "ate," (older sister) or "kuya," (older brother) is used as a therapeutic ally by younger siblings. Filipinos underscore the importance of listening to each family member so as to understand the feelings and thoughts of each individual. The problem of a family member is seen as a problem of the entire family (Andres, 1989; Andres & Ilada-Andres, 1987; Kikuchi, 1989).

The elders are taken care of in later years by family members. Children are obligated to care for their parents when their parents are old and senile (Pimentel, 1986). Placement of an elderly in a "Home for the Aged," is a rare occurrence in the Philippine society because of the closely-knit and widely extended kinship system.

Thus, since the family is the source of support and strategies for resolving all individual and family problems, it becomes a great source of security for each family member (Andres, 1989). This could present challenge to professional attempting to modify traditional patterns through counseling.

Counseling Interventions

Certain Filipino cultural values and attitudes may deter Filipinos from seeking outside help such as counseling. These are the attitudes on disability and the values on familism, children and child-rearing practices, education, "amor propio" (self-pride or self-esteem), "hiya" (shame), "pakikisama," smooth interpersonal relationship (SIR) and fatalism (Weber & Avila, 1990).

Filipino attitudes toward disability

For the Filipinos, attitudes toward the child with disability depends largely on the family's collective self-concept, especially that of the parents. This means viewing the child from the total context of the family's values, attitudes, self-image and status in the community (Arellano-Carandang, 1987). There are variations in perspective. Some Filipinos have low expectations for the disabled child's growth and independence (Sangalang, 1989). Others' regard disability as a "good luck sign," and so they will not do anything to change it. Hence, disability can be regarded "as a gift from God," and "a belief that the family will be spared from other misfortunes," or a payment for all the sins committed in the past (Arellano-Carandang, 1987).

Familism

Familism is of supreme value for Filipinos. Familism indicates that activities of the Filipinos revolve around the family (Andres, 1989). The family is viewed as the source of support and the source of strategies for resolving frustrations (Arellano-Carandang, 1987)

Children and child-rearing practices

The Filipino mother is given the responsibility of rearing and educating the children at home (Andres & Ilada-Andres, 1987). Discipline is deemed very important; to discipline the child and achieve compliance the Filipino mothers sometimes use physical punishments (i.e., slaps, spanks, beats and pinches). Filipino children are trained to respect and obey their parents and elders (Andres, 1981; Andres, 1989; Andres & Ilada-Andres, 1987). They are taught to be polite and have high regard for educators (Sangalang, 1989). Because of this value of respect for parents, elders and authority figures, Filipino children are simply observers and listeners. They only speak when asked directly to answer questions (Andres, 1981; Andres & Ilada-Andres, 1987).

Filipino children are expected to finish their education and live up to their parents' expectations. They are the source of their parents' pride and accomplishment. Much more, children are considered as God's gift to parents (Arellano-Carandang, 1987). Children are not expected to be independent from parents after they turn 18 years old. Children are viewed as an extension of the parents' attributes, and the source of parents' strength and stability (Andres, 1981; Andres & Ilada-Andres, 1987). To face the reality that their children cannot be the children they had dreamed about, is to Filipino parents as

devastating and traumatic as death in the family. To disclose the reality of having a failure for a child to non-family member brings shame to the Filipino (Seligman and Darling, 1989).

Education is Valued Highly (Morrow, 1989; Sangalang, 1989)

Education is extremely important in Filipino society. The literacy rate in the Philippines is 85%. Filipinos are considered the most literate in Southeast Asia. Two factors influence this high degree of literacy: first, the emphasis on education during the American regime in the Philippines from 1898 until the outbreak of World War II in 1941, and second, the natural enthusiasm and respect of Filipinos toward education.

Education serves as a status symbol to Filipinos. It is so internalized in their value system that up to this time, all parents dream of having their children finish a college degree (Zaide, 1984). Education is considered as the best legacy given to the children by parents (Andres & Ilada-Andres, 1987). Education is viewed as the road to attaining a higher status in life and a source of upward mobility (Arellano-Carandang, 1987). Being educated means being accomplished, as such, education brings honor and good name to the family. Well-educated people are highly respected by Filipinos (Andres & Ilada-Andres, 1987; Arellano-Carandang, 1987). Like other Asian parents, the Filipino parents will sacrifice their lifetime savings and mortgage their properties to have their children educated.

Because of the value placed on education, Filipino parents being told of their child's learning problem or disability initially feel an overwhelming sense of family

shame, embarrassment and stigma (Andres, 1981; Arellano-Carandang, 1987; Morrow, 1987; Morrow, 1989). Later, Filipino parents with a disabled child will welcome and appreciate any form of education that would bring out the strengths of their child. Sangalang (1989) found that Filipino parents want education that would give the disabled child some form of independence and self-worth.

"Amor Propio" or Self-Pride/Self-Esteem

"Amor propio" is a Spanish word which means self-pride or self-esteem (Andres & Ilada-Andres, 1987). To a Filipino, maintaining self-pride and self-esteem means overtly showing to the rest of society that he or she has what it takes to be respectable. Respectability is intrinsic; it does not have to be earned, but must be maintained. This cultural value protects the Filipino from rejection, personal insult or affront. It gives him or her a sense of personal worth and self-esteem (Andres, 1981; Andres & Ilada-Andres, 1987). "Amor proprio" guides the person in the performance of his or her roles and responsibilities even in the face of turmoil, of tragedy and limitations. This belief in "Amor propio," however, can have its negative effects. Examples include non-acceptance of the child who is disabled or handicapped, continuous denial of the reality that a family member has a disabling condition, isolation of the child from society because of the parents' fear of "losing face," and disgrace to the family.

"Hiya" or Shame or Embarrassment

"Hiya," is the Filipino value that makes Filipinos feel deeply embarrassed when they deviate from the norms of society (Andres & Ilada-Andres, 1987). This value requires that Filipinos suffer in silence and not disclose their problems to non-family

members when they are confronted with socially unacceptable personal or family problems (Andres, 1981; Salazar-Clemena, 1991). Disclosure of feelings and emotions is considered a sign of immaturity and lack of self-control. Accepting one's lack of maturity and self-control causes shame and dishonor to one's family (Kim, 1985; Morrow, 1989; Seligman & Darling, 1989). Thus, to avoid shame or "losing face," Filipinos will not reach out for help. Filipinos will also avoid causing somebody to "lose face." They will refrain from voicing a justifiable complaint, if they feel it will cause embarrassment for the other person (Ascher, 1984).

"Pakikisama" or Harmony, also known as Smooth Interpersonal Relationship

Filipinos were brought up to value harmony. Thus, they believe in smooth interpersonal relationships (SIR). Filipinos are very careful in their choice of words especially when it might cause embarrassment to themselves and others. If Filipinos wish to inform others of something that will create a conflict, they will make their feelings known through indirect means such as hints, vague words and statements. As a consequence, they expect the other person to know what they are trying to mean (Sangalang, 1989).

Fatalism

Fatalism makes Filipinos believe that their lives have been predestined. They interpret success or failure, health or sickness, life or death, good or bad as part of fate. This attitude is reflected in the Filipino's attitudes of "bahala na" (what will be, will be!), "malas" (bad luck), and "suwerte" (good luck) (Andres, 1981; Andres & Ilada-Andres,

1987).

Similarities in Attitudes and Values of Filipinos and Other Asians

Value of children and child-rearing practices

Filipinos and other Asians share similar values on children and child-rearing practices. Like the Filipinos, Asian parents believe that their most important responsibility is to teach and train their children in the principles of filial piety and social courtesy (Hyunh, 1987; Sawin, 1985). Filial piety, with a sense of responsibility to the extended family is a distinctive virtue common to the Chinese, Vietnamese and Filipinos (Andres, 1989; Hyunh, 1987; Sue & Sue, 1972). The extended family system is composed of relatives from the mother's side and father's side living together under one roof (Buscaglia, 1983).

The child learns the "respect rules" both in behavior and in linguistic response in his first school, the family (Hyunh, 1987). The Asian mother takes the responsibility for rearing and educating the children and thus holds an enormous psychological power over her children (Andres & Ilada-Andres, 1987; Kim, 1985). Parents have the role of defining the law, the authority, and the obligation of the child to listen and obey (Ho, 1976).

Results of a study on child-rearing and compliance of Japanese and American families in Houston (Kobayashi-Winata & Power, 1986) indicated that Japanese saw assertiveness as a characteristic of a misbehaved child. This study has documented that Japanese families rely mostly on verbal commands, reprimands and explanations to achieve child compliance.

Unlike the Japanese, Filipino and Chinese and Vietnamese mothers use physical punishments like slapping, spanking and pinching to discipline the child and achieve obedience (Andres & Ilada-Andres, 1987; Dao, 1991).

Asian attitudes toward education

Education is highly valued by Filipinos, Vietnamese, Cambodian, Chinese and Japanese. To see their children finish their college degrees is a source of pride and accomplishment among Asian parents (Arellano-Carandang, 1987; Dao, 1991). Parents sacrifice and invest their lifetime savings in order to send their children to school. Learning is considered more valuable than wealth, and other material success (Andres & Ilada-Andres, 1987; Andres, 1981). Self-worth and self-esteem are measured by one's educational achievements. Educational attainment is tantamount to bringing good name and honor to the family (Dao, 1991).

Asian parents' attitudes towards disabilities

The birth of a child with a disability has different meanings among Asians. The values educated could be either favorable and unfavorable attitudes include seeing disability as a unique phenomenon such as "good luck" sign, a gift from God and a belief that the family will be spared from other misfortunes (Arellano-Carandang, 1987; Morrow, 1989). The Chinese especially perceive opportunity as existing in any crisis or misfortune (Hulnick & Hulnick, 1989). For the Filipinos and other Asians, the disabled child is seen as one who will bring good fortune to the family business and at the same

time, as retribution for all sins committed (Arellano-Carandang, 1987; Morrow, 1989).

Asian parents value their children as a gift from God. As such, they have educational aspirations for their children. Acceptance of disability is an ordeal for some Asian parents with such a value framework (Seligman & Darling, 1989). Some Asians see handicapping conditions as representative of a punishment for sins. They also see the handicapped person as someone being possessed by demons, ghosts or evil spirits (Morrow, 1989). The Chinese perceived the physically disabled as an incomplete person who has been cursed by his or her ancestors (Gee, 1987). The disability is also attributed to the action of supernatural powers who punish the person for either a mistake, violation or religious or ethical codes or simply for conduct which caused displeasure to some gods (Ryan & Smith, 1989). Asians believe that negative behaviors are prime causes of disability (Gee, 1987). Morrow (1989) suggested that Southeast Asians view emotional disturbance, mental retardation and physical or sensory disabilities as forms of negative behaviors that create family shame, embarrassment and stigma to the entire family.

Among Asians, little is expected from a person with a disability. Some disabled persons are deprived of active social life because of the stigma attached to their disability (Gee, 1987). In China, a person with a severe disability is not expected to be productive or independent and the disabled person is automatically cared for by the family (Chan, Mau-Sun, Jean-J, & Shing-Lam, 1984).

Most Asians share the belief that physical and mental sufferings are part of life and part of one's fate (Dao, 1991).

Figure 2.1 summarizes the attitudes and values of Filipinos and Asians toward

Children; figure 2.2 is a summary of attitudes and values on child-rearing practices and discipline; and figure 2.3 is a summary of attitudes and values on education.

Figure 2.1: A Summary of Attitudes and Values of Filipinos and Asians toward Children

Figure 2.2: A Summary of Attitudes and Values of Filipinos and Asians on Child-Rearing and Discipline

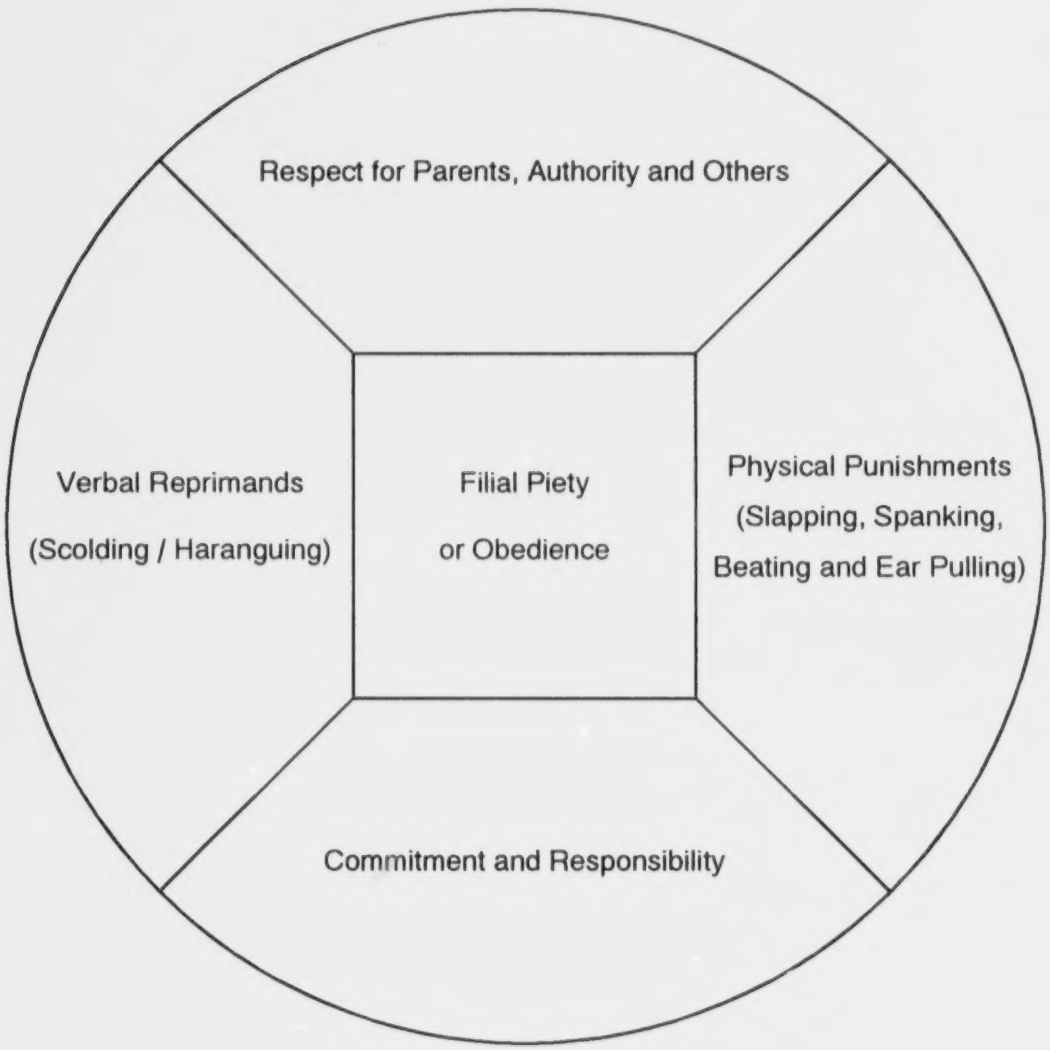


Figure 2.3: A Summary of Attitudes and Values of Filipinos and Asians on Education

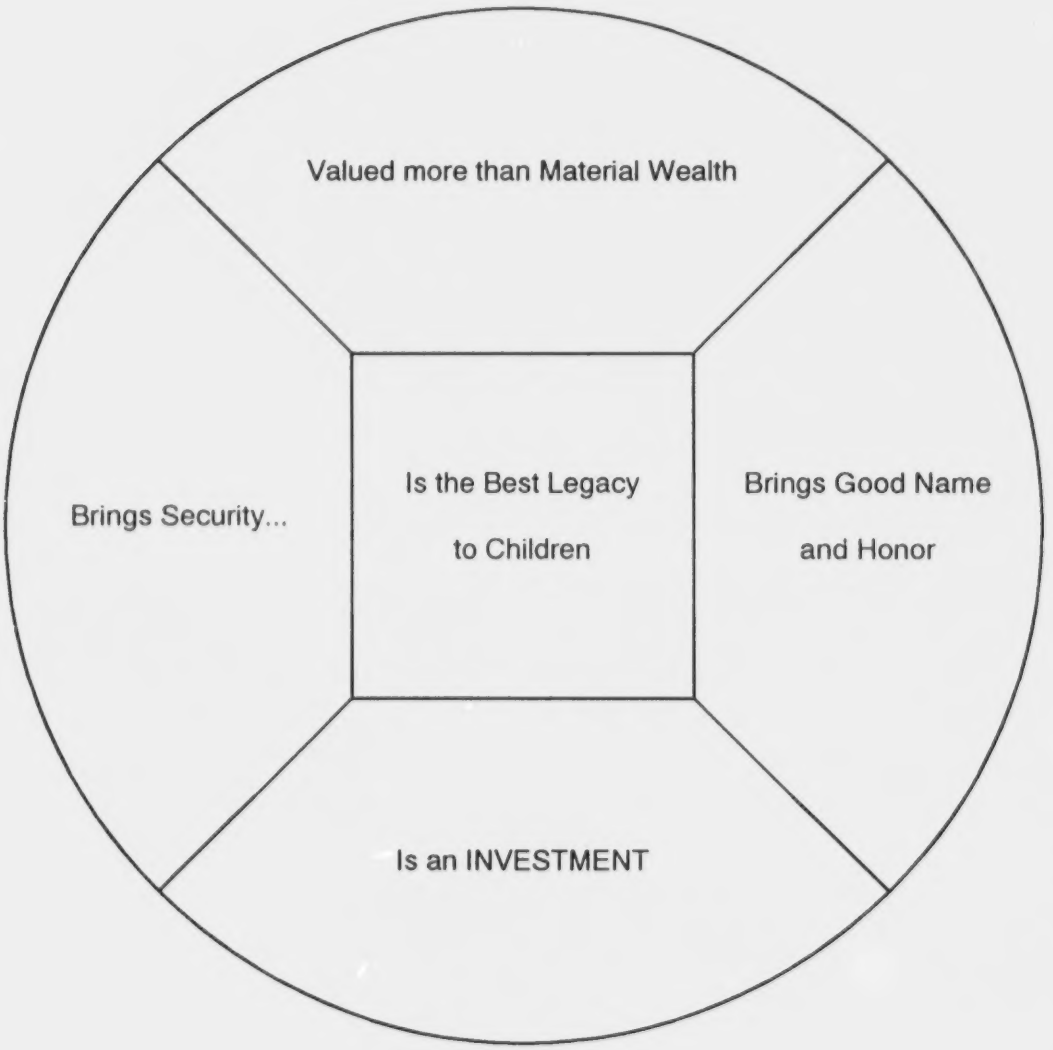


Table 2.1: Attitudes of Filipinos and Asians toward disabilities

Favorable	Unfavorable
Disabilities are/will: • unique phenomena • signs of good luck • gifts from God • spare family from other misfortunes • bring good fortune to the family members	Disabilities are: • punishment for sins and violations of religious or ethical codes • bad fortunes after a mistake • signs of being possessed by demons, ghosts or evil spirits Disabled persons are: • incomplete persons cursed by ancestors

Counseling Approaches and Interventions Successfully used with Filipinos and Asians

Numerous counseling approaches and interventions have been used with Filipinos and other Asian populations. Not all of them, however, are giving positive results.

It is also known that counseling services are underutilized by the Asian population. Research findings have indicated that because of cultural barriers and lack of responsiveness on the part of service providers to Asians' unique cultural values and needs, Asian Americans hardly use mental health services (Sue and Sue, 1990). Most Asians believe that their concerns are not serious enough to need considerations of a service provider (Kim, 1985). Most Asian Americans who seek counseling services do not continue with counseling services because of communication problems, confusion on how a counseling process works, or because they find unacceptable those measurements which service providers use to determine healthy and normal functioning (Sue and Sue, 1990).

The following section will review the approaches and interventions proven successful with Filipinos and other Asians.

Strategies for Service Providers

Arellano-Carandang, 1987; Dickman, 1989; Morrow, 1989; Root, 1985; Salazar-Clemena, 1991; Sue and Sue, 1990; found the following strategies to be successful and are thus recommended for the use of service providers:

A. Know the values, beliefs, attitudes of parents:

1. Study parents beliefs and attitudes.
2. Become familiar with parental expectations.
3. Become familiar with parental background.
4. Study and recognize different values.
5. Establish rapport and personal questions.
6. Allow parents to express their feelings and thoughts, even if considered tangential to the matter under discussion.
7. Consider the family as the focus (the client) not the individual.
8. Consider the incorporation of cultural values as support system for the resolution of the problem (e.g., the "ate," "kuya," "sibling sub-system").
9. Identify the decision-maker in each family.
10. Approach parents with security and sensitivity.
11. Consider the parents as resources and partners.

B. Use the family as the main support system to the counseling situations.

The family dynamics counseling is another intervention consistent with Filipinos' and Asians' values on familism, loyalty and compliance to all wishes of the family members (Arellano-Carandang, 1987; Crystal, 1989; Fernandez, 1988; Kim, 1985). Concepts of family therapy or family dynamics counseling include focusing on the family as the patient and not the individual; examining present living unit; deciphering the power in the family; harnessing all existing resources within the family; and knowing the roles of each family members (Arellano-Carandang, 1987). The family dynamics approach

reinforces the non-blaming attitude towards the family (Kim, 1985).

C. Establish your credibility as the professional in the counseling relationship.

Asians are used to formal and professional conferences with authoritarian roles and well-defined structure (Ascher, 1984). Sue and Zane (1987) emphasize that in the initial conference, an authority figure as opposed to egalitarian service provider is found more consistent with the helper-helpee relationship with Filipino Americans. This finding is congruent with Asian's respect for persons with expertise and their status consciousness. Counseling was effective when service providers capitalized on the authority and respect vested on them by Asians as professionals and experts (Ho, 1976).

An indirect style of communication was found effective when dealing with Asians. It is common for Asians to use metaphors, figures of speech or even fables to communicate a certain idea or feelings especially when such is emotionally laden. Sometimes it is also shown by actions. An example is when a man doesn't say "I love you" to a woman but rather manifest such affection by helping in the farm or other business in the girl's family. It is also common that deep seated problems are expressed through physical symptoms. Indirect approaches in gathering background information, such as history taking, encouraged parents to talk about their lives and eventually, to disclose information which the service provider needed (Matsuda, 1989).

D. Use directive counseling as the main counseling approach.

The directive approach in counseling is found appropriate for many Asian

Americans. This approach relates to their cultural expectation of receiving directives from people of authority or expertise (Kim, 1985). A directive approach that stress humanistic attitudes also appears to work effectively with Asians (Ho, 1976; Sue & Sue, 1990).

Summary

This chapter reviewed related literature and research regarding (a) Filipinos among Asians, (b) the Filipino family, (c) Filipino values and attitudes affecting the counseling intervention, (d) similarities in attitudes and values of Filipinos and other Asians toward disabilities, education and child-rearing practices and (e) counseling interventions and approaches successfully implemented with other Asian cultures.

In as much as the Filipino family is the focal point of the framework being developed in this project, an overview of the cultural values affecting the counseling interventions was necessary in order to assist the service providers who deal with Filipino parents understand how their values influence each stage of parental reactions toward disability.

Finally, in order to develop the counseling framework, a research of various helping interventions successfully used with Asians and Filipinos was necessary to provide rationale for the basic components developed in the framework.

Overall, the effectiveness of cross-cultural counseling is determined by how well the helper understands and accepts the perspective of the client and this includes understanding and accepting the client's cultural values, norms and traditions (Fernandez,

1988; Ibrahim, 1985; Salazar-Clemena, 1991; Sue and Sue, 1990).

Although several studies were explored on approaches and interventions used with Asian populations, minimal studies were available in the area of counseling Asian parents with children in special education. Also few studies on counseling Filipinos with children in special education were identified.

From the review of related literature and the information drawn from the studies cited, the following could be concluded:

- The cultural values affecting counseling Asians and Filipino parents with children in special education are: familism, value on children, value on education, "amor propio," (self-pride or self-esteem), "hiya" (shame), harmony or "pakikisama" or smooth interpersonal relationships (SIR) and fatalism.
- Openness, a characteristic of western counseling is difficult for Filipinos and Asians (Kim, 1985; Morrow, 1989; Sue and Sue, 1990).
- Perception of disability among Asians vary. Some perceive it as "good luck," or a "gift from God." Others, as retribution for sins.
- Child-rearing practices are centered on filial piety and social courtesy.
- Filipinos and Asians regard education highly.
- The common interventions or approaches successfully implemented with Asians are establishing credibility, directive counseling and family therapy.
- The typical impersonal, fragmented models that prevail in service delivery in the USA do not apply to Asians because of cultural barriers and lack of responsiveness on the part of service providers to Asians' unique cultural

values and needs (Kim, 1985; Sue and Sue, 1990). And there is also the lack of minority professionals in mental health services and educational set-ups (Sue and Sue, 1990).

- Thus, the purpose of this project in proposing a culturally different counseling framework for Asian parents in general and Filipino parents with children in special education is well substantiated because of the lack of service specifically geared to meet the needs of Filipinos and Asians.

Chapter III

Methodology

Introduction

This project proposes a counseling framework for Asian parents of children with special needs based on the dynamics of the Filipino family. The framework has been developed from the Filipino values and attitudes on disabilities, education, child-rearing practices, similarities found in other Asian cultures, and counseling interventions and approaches successfully used with Filipinos and Asian parents.

Project Design

The methodology in the development of the proposed counseling framework was adapted from Thomas' (1987) developmental research in the field of social work. There are six phases to Thomas' model: analysis, design, development, evaluation, diffusion and adoption. For the purpose of this project, only the first two phases are implemented, i.e., analysis and design.

It seemed appropriate to the author to adopt part of Thomas' model since the purpose of this project is in consonance with what he proposed.

In the Encyclopedia of Social Work, Vol. 1 (1987), Thomas proposed a developmental research model that would improve client services in the field of social services. According to Thomas, "developmental research seems to be the most appropriate research model for those interested in generating innovations in services and

services delivery because it is inquiry directed toward the analysis, design, development and evaluation of human service innovations" (Thomas, 1987, p. 382).

In Thomas' model, Phase one--Analysis, consists of the recognition of the problem, review of the state of the art and discussion of the practicability of the proposed model. Phase Two--Design, requires "planned and systematic application of information to the creation and assembly of an innovation" (Thomas, 1987, p. 383). This phase includes "determining the objective of innovation, design problems, identification of information sources, gathering and processing information, generating and selecting alternative solutions, assembling the design components, developing real-world representation of the innovation, and describing how the information may be used" (Thomas, 1987, p. 385). In addition, it includes adoption of existing information to a different user group.

In this research project, Phase one--Analysis, is covered by chapters one (Introduction), and two (Review of related literature). The needs relative to counseling services to Asian parents of children with special needs is presented and analyzed. The problem of the lack of cognizance among service providers of the cultural values of Asian parents is underscored.

The review of related literature presents documentation of counseling approaches and strategies used with Asian parents. The lack of a culturally relevant counseling approach is a major finding. Literature suggest that counselors adopt certain counseling approaches that are culture relevant to the Asian populations.

Phase two--Design, is covered in Chapter 4 (framework). The procedure in arriving at the design is discussed below.

Phases 3-6 will be accomplished in the future. Phase three--development and Phase 4--evaluation will be accomplished in the future as the framework conceptualized in this project is presented in conferences and publications. The questionnaire as shown in appendix B will be the tool used by the author in gathering feedback about the counseling framework in workshops and conferences. Phases 5 to 6 will follow after the counseling framework has been evaluated and found to be feasible.

Procedures

The author believes that a counseling intervention can be effective if the parents' reaction to their child's special need is viewed within the context of their own cultural values. The proposed counseling framework was developed by this author within this context.

First, the stages of parental reaction to their child's special needs, based on Stewart (1986), were identified as the following: shock, denial, guilt, anger, grief, depression, acceptance and bargaining.

Second, the cultural values of Filipinos and other Asians were then identified as they relate to each stage of parental reaction. Four Key question areas are listed at the end of this chapter and the answers to these key areas are provided on Chapter 4. Details of the findings from the review of related literature are organized and presented in the form of tables, figures and summary discussions. The details are discussed in Chapter 4.

Third, the pertinent counseling interventions that may be used when counseling parents at each stage of parental reaction vis-a-vis their cultural values were subsequently identified. The details of these counseling approached are discussed on chapter 4.

Key Questions Areas

The four key areas that guided the search of the literature, and facilitated the development of the framework are:

1. Specific cultural values affect counseling Filipino parents with children in special education.
    - What is the Filipino value concerning the family?
    - What is the Filipino value concerning children and child-rearing practices?
    - What is the Filipino value concerning disability?
    - What is the Filipino value concerning self-esteem?
        - What is the meaning of the Filipino concept of "Amor-Propio" (self-pride)?
        - What is the Filipino concept of "Hiya" (shame or embarrassment)?
    - What is the Filipino value on harmony, also known as smooth interpersonal relationships (SIR), or "pakikisama"?
2. Attitudes and values toward disabilities, education and child-rearing practices in other Asian cultures that similar to those of the Filipinos.
    - What are the attitudes and values of other Asians that similar to the

Filipinos?

3. Counseling framework for Filipino parents with children in special education.
    - What is an appropriate counseling framework for Filipino parents with children in special education?
4. Counseling interventions and approached successfully implemented with other Asians.
    - What are the counseling interventions and approaches that were successful with other Asians?

Summaries in tables and figures presenting Filipino values and attitudes on children, child-rearing practices and discipline and education are provided in Chapter 2. A separate section was developed to highlight values that have implications in counseling Filipino parents. The information is graphically organized on approached in counseling Filipino parents with children in special education.

Evaluation of the Counseling Framework

The effectiveness of the counseling framework for Filipino parents with children in special education will be evaluated when the framework is presented in conferences, lectures, and publications. Participants and readers will be encouraged to test the framework and provide the developer feedback to test for adequacy, so that framework can be refined and modified as appropriate. A form has been developed for this purpose and it is included in appendix A.

Chapter IV

Results and Discussion

This project proposes a counseling framework for Asian parents of children with special needs based on the dynamics of the Filipino family.

Based on the review of related literature that showed lack of counseling interventions with Asians and on cultural values affecting counseling parents of children with special needs the following counseling framework for Asians based on the dynamics of the Filipino family is being proposed.

A culturally sensitive counseling framework for Filipino parents with children in special education termed as Counseling framework for Asian parents of children with special needs based on the dynamics of the Filipino family is being proposed based on the study and analysis of current literature and cultural practices.

Components of the Counseling Framework

The proposed model relates three major concerns: (a) the different stages of parental reaction upon learning that their child has a disability, (b) the Filipino values affected and involved during each stage of parental reactions and (c) the counseling interventions that can be utilized when dealing with parents at each identified stage of reaction. The flow charts (Figure 4.1 and 4.2) illustrate the proposed counseling framework.

Figure 4.1: Counseling Framework for Filipino Parents with Children in Special Education.

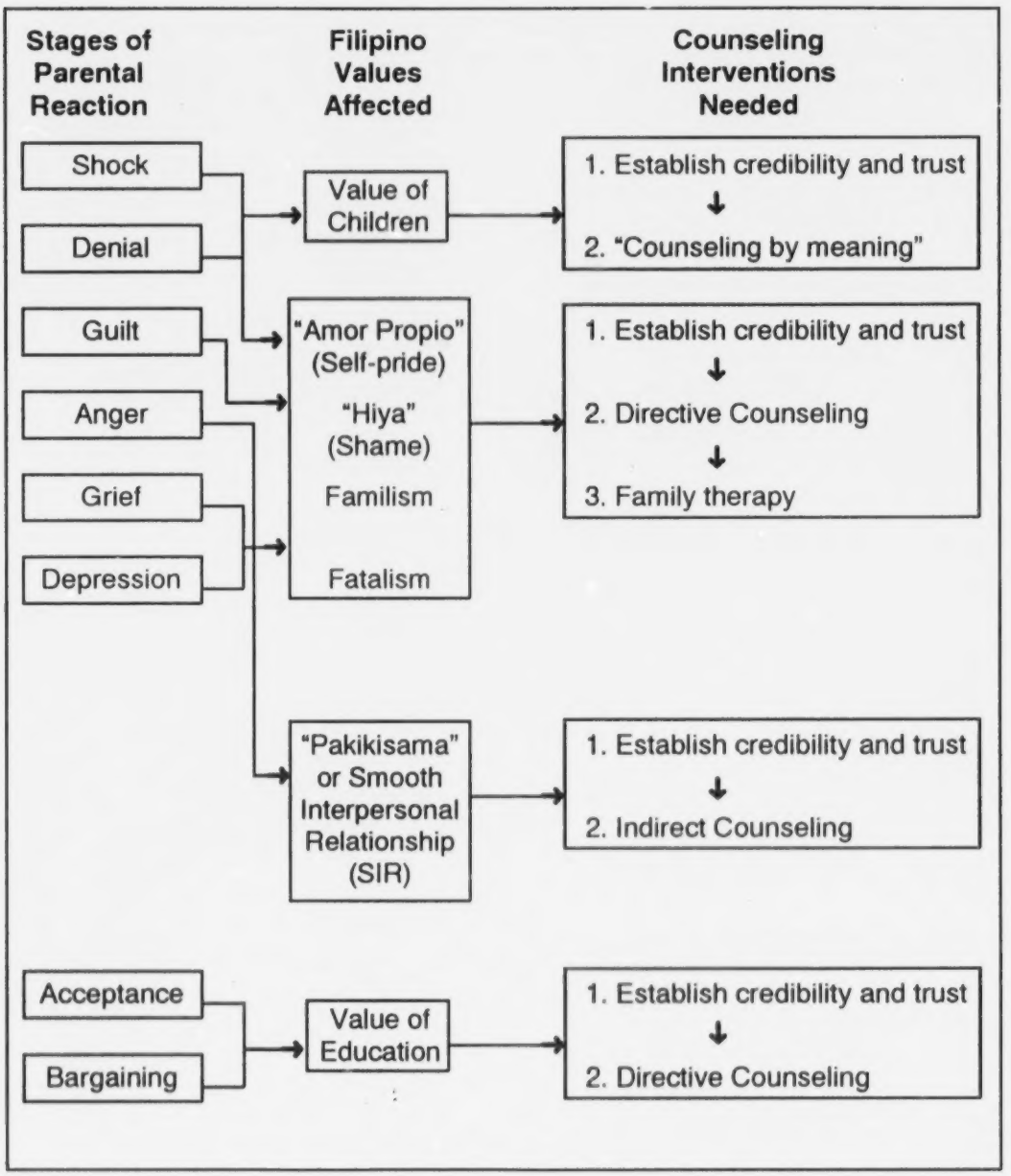
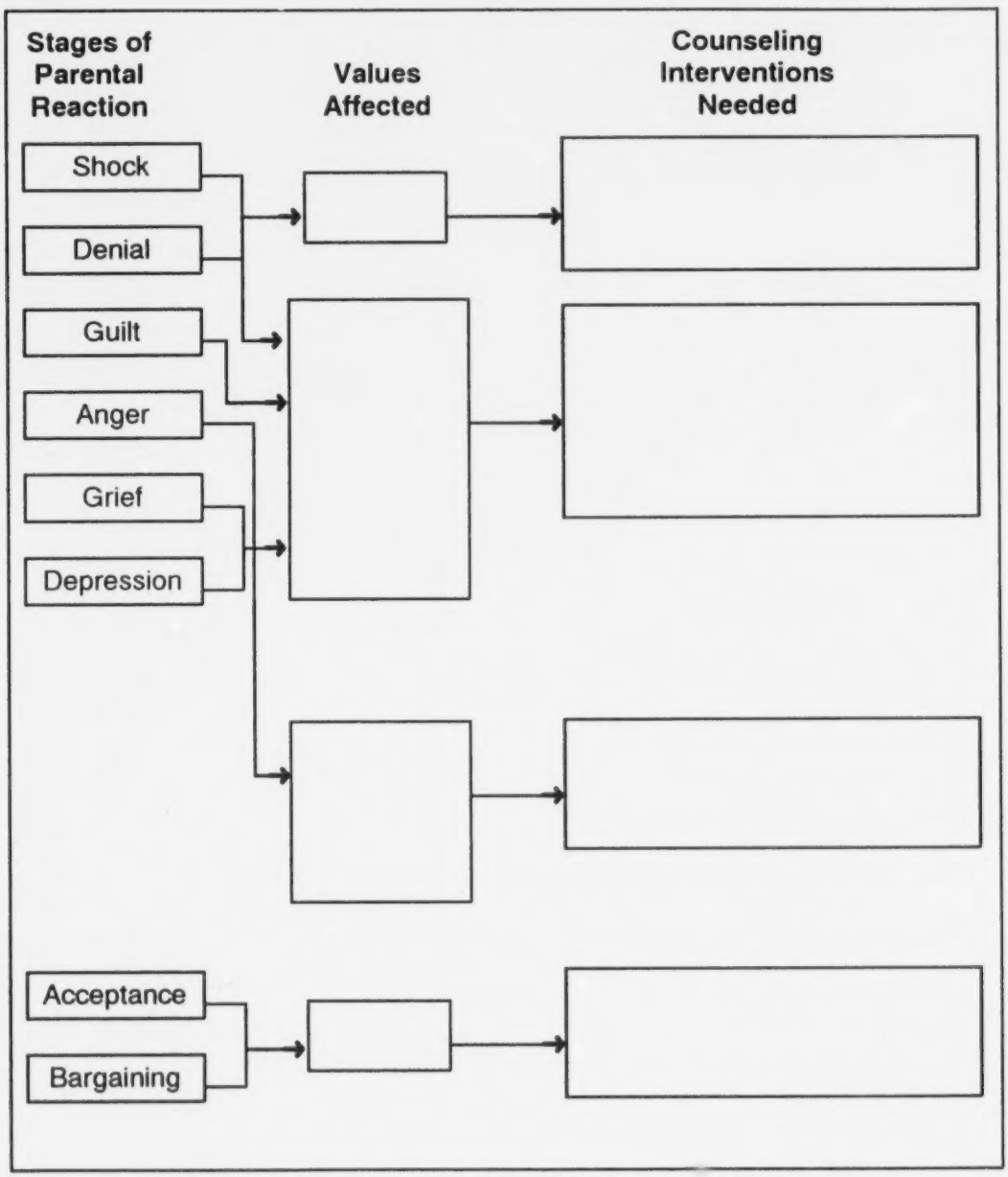


Figure 4.2: A Cross-Cultural Counseling Framework for Asian Parents with Children in Special Education.



Stages of Parental Reaction Towards Disability

The eight stages of parental reaction to disability (Stewart, 1986) are:

(a) Shock: This is the initial reaction when parents learn that their child has a disability.

(b) Denial: When the shock stage wears off parents may deny the reality that their child has a disability.

(c) Guilt: Parents might feel that they are responsible for their child's disability. This stage could be considered the most difficult that parents go through.

(d) Anger: Parents go through the agony of knowing their child's disability, may feel anger and consistently ask "why me?" Their anger may be displaced toward someone who is currently involved in the child's welfare: the physician may be blamed for wrong diagnosis; a teacher who may be blamed for labeling the child; other relatives who may be viewed as making the child's life difficult; or the child himself or herself for making their life difficult.

(e) Grief: This stage which is tantamount to the loss of loved one provides the transition from shock to awareness that a problem exists.

(f) Depression: When anger is turned inward, depression will result. Parents may become totally disillusioned. Feeling hopeless. They may become unresponsive to any intervention.

(g) Acceptance: This is the ultimate stage of parental reaction towards their child's disability. After their conscious effort to be aware, understand, and manage their own feeling towards their child's disability, they learn to accept the child's condition. Acceptance make parents acknowledge their own strengths and limitations, as well as that of the child.

(h) Bargaining: This is the time when parents trade with anyone--a person, God, or mystic--who can make a miracle on the child. Parents may endlessly search for new treatments or cures.

Filipino Values affected in each stages of parental reaction toward disability

The Filipino cultural values affected by the parental reactions to their child's disability are the following:

(a) Value of Children: Children are regarded as the wealth of the family, the insurance for parents in their old age, the source of pride because they are the embodiment of the parents' good attributes and God's gift and blessings.

(b) "Amor Propio": This is the self-pride or self-esteem. This value protect a person from feelings of shame and rejection from social acceptance. The Filipino is always aware of avoiding actions that would lower self-pride or self-esteem.

(c) "Hiya": This is closely related to "amor propio." "Hiya," is a sense of embarrassment from a realization of having failed to come up to the standard of society.

(d) Familism: This is the value of upholding the family honor. Mutual help among family members is expected, seeking outside help to solve a family problem is considered a disgrace.

(e) Fatalism: The Filipino believes that his life is predestined because of this, he learns to submit to uncertainty. The attitude of "bahala na," (what will be, will be) describes this.

(f) "Pakikisama": This is the value of maintaining a smooth interpersonal relationship (SIR). This value extends beyond the family into the community. Arguments,

confrontations, heated discussions are frowned by the Filipinos. This is one of the reason for the nondirective and polite communication style of the Filipinos.

(g) Value of Education: The greatest source of pride for Filipinos is education. It is considered the best legacy parents can leave to their children. It is valued more than material wealth and it is a considered investment for future security.

Counseling Interventions

With the knowledge of the Filipino cultural values that are affected by the different stages of parental reaction towards disability, the following counseling interventions are suggested for practitioners to enhance the interaction with Asian families and particularly, the Filipino family. The suggested counseling interventions are:

(a) Know the values, beliefs, attitudes of parents.

(b) Use the family as the main support system to the counseling situations.

(c) Establish your credibility as the professional in the counseling relationship.

(d) Use directive counseling as the main counseling approach.

Significance of the counseling framework

The proposed counseling framework will be useful to all service providers with special education populations. The framework will provide a model for counseling not only Filipino parents but also other Asian parents. A handout that describes the details of the proposed framework is provided as Appendix A of this research project. Users of the framework are also requested by the author to provide feedback that would further improve the effectiveness of the framework. The evaluation questionnaire for this purpose is provided in Appendix A.

The proposed counseling framework and the summary of information on attitudes toward disabilities, education and child-rearing practices will help service providers understand the behaviors and attitudes of the Filipinos and Asians in special education. This understanding will enhance the development and adaptation of teaching and learning strategies appropriate to the culture of the Filipino and Asian special education population.

To help bring out the potential impact of the proposed counseling framework, the following suggestions are recommended:

- Design a workshop on counseling Filipino and other Asian parents with special education children. The workshop will help service providers learn strategies in counseling Filipinos and Asians with special education children. The target participants in the workshop will include all service providers who deal with Filipino and Asian populations, and Filipino and Asian parents with exceptional children.
- Prepare a comprehensive handbook on intervention and approaches in dealing with different cultural values of Filipinos and Asians for all service providers in schools, and community and government agencies.

Chapter V

Summary

The purpose of this research project for Asian parents with special education children, based on the dynamics of the Filipino family.

The California State Department of Education indicates that special education is being affected by the increasing number of minority students. In California, Asians comprise 4.3% of the total special education population. One of the Asian minority groups is the Filipino student population which comprises one fourth of the total Asian special education population (Winget, 1989). Results of many studies indicated that reaching to parents may be more beneficial to special education children than direct remediation. Due to lack of input from the parents of Asian special education children, programs developed to serve the population have been ineffective (Buscaglia, 1983).

One way of reaching out to Asian parents with children in special education is through counseling. Counseling is needed as parents go through various stages of parental reaction to their children's disability. Research shows that very little is known about counseling Asian parents with children in special education (Leong, 1986). Thus, the need to propose a counseling framework for Asian parents with children special education emerged. The Filipino family was chosen as the basis for the counseling framework for Asian parents with children in special education because of the following reasons: (a) there is a dearth of literature available on Filipinos in general and counseling Filipinos in particular, (b) the Filipinos ranked as the biggest Asian ethnic minority group in California and they comprised one-fourth of the total Asian special education population, (c) the project will the researcher have more awareness and understanding of

her Filipino culture and values.

In developing the counseling framework, this project sought to answer the questions in the following areas:

1. Specific cultural values that affect counseling interventions with Filipino parents with children in special education.
2. Attitudes and values toward disabilities, education and child-rearing practices in other cultures that are similar to those of the Filipinos.
3. Counseling framework for Filipino parents with children in special education.
4. Counseling interventions and approaches successfully implemented with other Asians.

In search for related literature, it was found that there is a dearth of literature available locally on Filipinos in general and on counseling Filipinos in particular. Much of the related literature cited in this project was written in the Philippines by Andres and Ilada-Andres, 1987; Arellano-Carandang, 1987; Sawin, 1985; Zaide, 1984. There were only two U.S. published works about Filipinos related to this project written by the California State Department of Education (1986) and Gochenour (1990). Certain information and data about Filipinos were drawn from literatures on Asia and Southeast Asian populations where Filipinos happened to be mentioned sometimes.

From the review of related literature and the information drawn from the studies cited, the following findings were reported:

- The cultural values affecting counseling intervention among Asians and

Filipinos are familism; value of children; value of education; self-pride ("amor-propio" for Filipinos); shame ("hiya" for Filipinos); harmony or smooth interpersonal relationship ("pakikisama" for Filipinos); and fatalism.

The common interventions or approaches successfully implemented with Asians are establishing credibility and trust, directive counseling and family therapy.

The implications for counseling Filipino parents with children in special education are knowing the culture and values that affect counseling interventions; establishing credibility and trust; being diplomatic in talking with the Filipino parents; listening to non-verbal cues and to superficial problems like educational and physical problems; directive counseling; and considering the family as the patient and not the individual.

The methodology for this project has been adopted from the field of social work. The project has been through the first and second phases of the model proposed by Thomas (1987). Thomas' proposes a model for the social service professions oriented to develop technology to improve client services. It seemed appropriate to the author to adopt stages in Thomas' model, since the purpose of this project was inconsonance with what he proposed. Phase one--Analysis, includes recognition of the problem, a review of the state of the art and practicality of the proposed development. Phase two--Design, requires "planned and systematic application of information to the creation and assembly of an innovation" (Thomas, 1987; p. 383).

The education of the child in special education requires the active involvement of his or her parents. Parents with handicapped children go through various stages of

parental reaction to their child's disability. One way of reaching out to parents is through counseling. For service providers to be effective with Filipino and Asian parents with children in special education, service providers must have a working knowledge of basic helping techniques and especially of values and attitudes affecting counseling interventions used with Filipinos and Asians. The service providers must know the child's disability the parents is at; and the service providers must be aware of the values affected at this stage to be effective at all in counseling Asian parents with children in special education. Thus, the counseling framework proposed considers the stages of parental reactions toward their child's disability; the cultural values affecting that stage; and the possible counseling interventions.

Implications For Further Research

Further research on the following may give more comprehensive results to service providers:

- Evaluation on the effectiveness of the counseling framework.
- A survey of the comparative cultural values of Filipinos born and raised in the United States versus Filipinos who just migrated. Results will help service providers prepare counseling strategies that will respond to their respective needs.
- A study on sources of help and types of problems referred.
- A study on the characteristics service providers sought by Filipinos and Asians.
- A study on strategies for establishing rapport and personal credibility with Filipinos and Asians.
- A study on the communication styles of Filipinos and Asians and the behavioral

characteristics of these communication styles.

Appendix A

Dear _____,

I am a graduate student from San Jose State University and currently under taking a research project on the "Counseling Framework for Asian Parents of Children with Special Needs Based on the Dynamics of the Filipino Family."

The attached handout provides a complete description of the proposed counseling framework. I hope that you will find this counseling framework useful in your work. This proposed counseling framework was developed in response to the lack of a culturally sensitive counseling framework for Filipinos and Asians in the field of special education.

Users of the framework are requested by the author to provide feedback that would further improve the effectiveness of the framework. The evaluation questionnaire for this purpose is also attached.

Please forward your complete evaluation forms to:

Florence N. Yalung
980 Kiely Blvd., Unit 101
Santa Clara, CA. 95051

Thank you for your cooperation.

Very truly yours,

Florence N. Yalung

Encl: as stated

Questionnaire to Evaluate Framework Effectiveness

Name _____ Date _____
Position _____ Ethnic Origin _____
Agency/Program Utilizing the Framework _____

A. On a scale of 1 to 5 (where 1=least helpful; 5=most helpful), please answer the following by encircling your answer after the statements:

The Counseling Framework is helpful in:

1. understanding Filipino cultural value	1 2 3 4 5
2. understanding other Asian cultural values	1 2 3 4 5
3. understanding the behavior of Asian students	1 2 3 4 5
4. approaching Filipino parents	1 2 3 4 5
5. approaching other Asian parents	1 2 3 4 5
6. understanding stages of parental reactions	1 2 3 4 5

B. Please indicate how you think the following will be helpful in making the framework more useful.

In-service to service providers:

1. Re: Framework	1 2 3 4 5
2. Re: Framework Communication styles and behaviors of Asians	1 2 3 4 5
3. Re: Asian cultural values on education, child-rearing practices and disabilities and behaviors of Asians	1 2 3 4 5

4. Others (please specify, you can use back page for additional comments).

A Guideline For Service Providers In The Implementation Of The Cross-Cultural Counseling Framework For Asian Parents Of Children With Special Needs Based On The Dynamics Of The Filipino Family

Florence Navarro Yalung
Candidate, Master in Education with emphasis in Learning Handicap
Division of Special Education and Rehabilitative Services
San Jose State University

Florence Navarro Yalung
© 1992
All Rights Reserved

Table Of Contents

Framework 55

Purpose of the Study 55

Components of the Counseling Framework 55

Description of the Counseling Framework Flow Chart 58

Implications for Counseling Filipino Parents with Children in Special Needs 69

Interventions and Approaches Successfully used with Asians 71

Significance of the Counseling Framework 72

List Of Figures

Figure 1: 56

Counseling Framework for Filipino Parents with Children in Special Education

Figure 2: 57

A Cross-Cultural Counseling Framework for Asian Parents with Children in Special Education

Figure 3: 61

Adapted from "Logo therapeutic Approach to Suffering" by E. Lukas

Framework

Purpose of the Study

This project proposes a counseling framework for Asian parents of children with special needs based on the dynamics of the Filipino family.

Based on the review of related literature that showed lack of counseling interventions with Asians and on cultural values affecting counseling parents of children with special needs the following counseling framework for Asians based on the dynamics of the Filipino family is being proposed.

A culturally sensitive counseling framework for Filipino parents with children in special education. A counseling termed Counseling framework with Asian parents of children with special needs based on the dynamics of the Filipino family is being proposed based on the study and analysis of current literature and cultural practices.

Components of the Counseling Framework

The proposed model related three major concerns: (a) the different stages of parental reaction upon learning that their child has a disability, (b) the Filipino values affected and involved during each stage of parental reactions and (c) the counseling interventions that can be utilized when dealing with parents at each identified stage of reaction. The flow charts (Figures 1 and 2) that follow illustrate the proposed counseling framework.

Figure 1:

Counseling Framework for Filipino Parents with Children in Special Education.

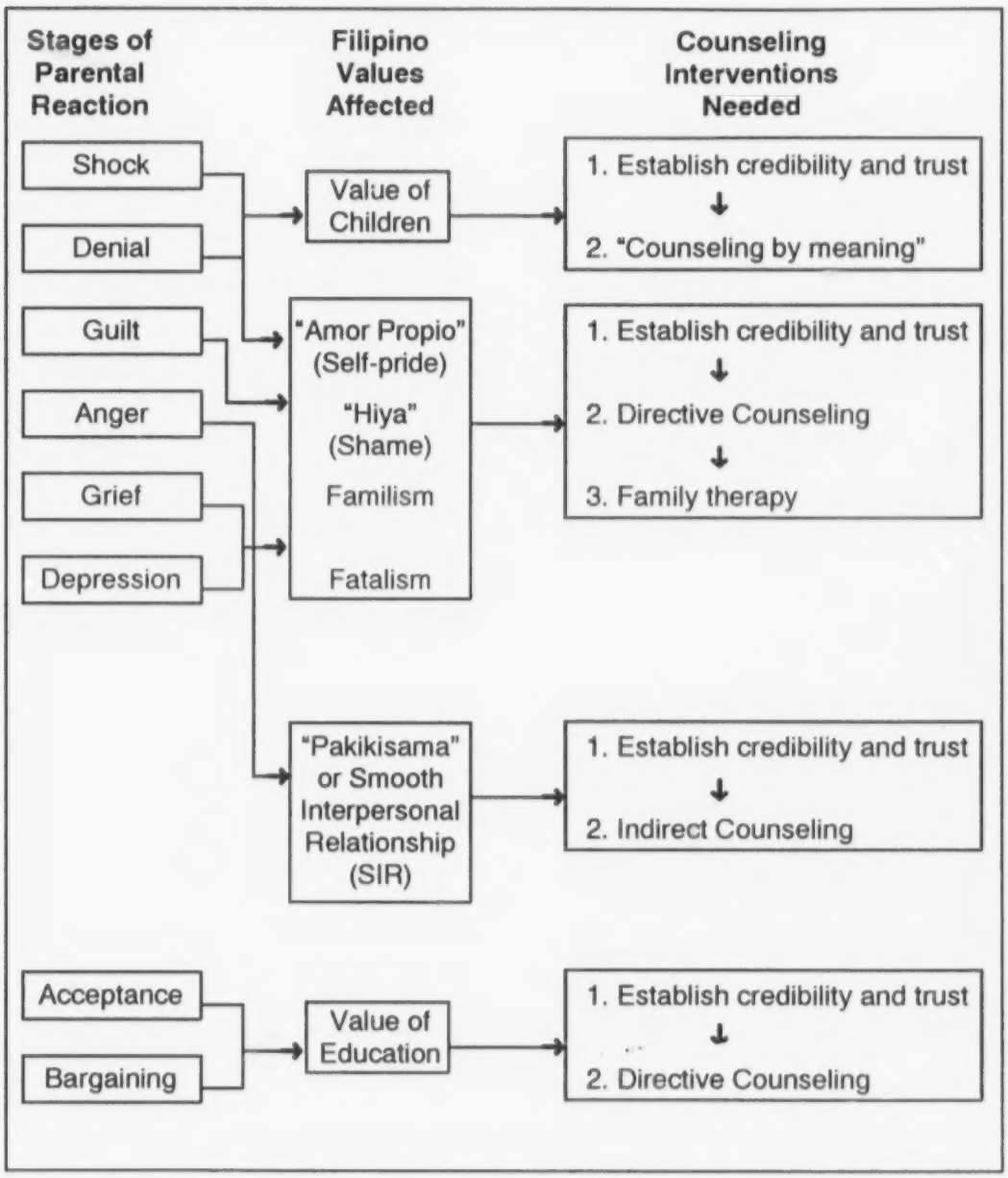
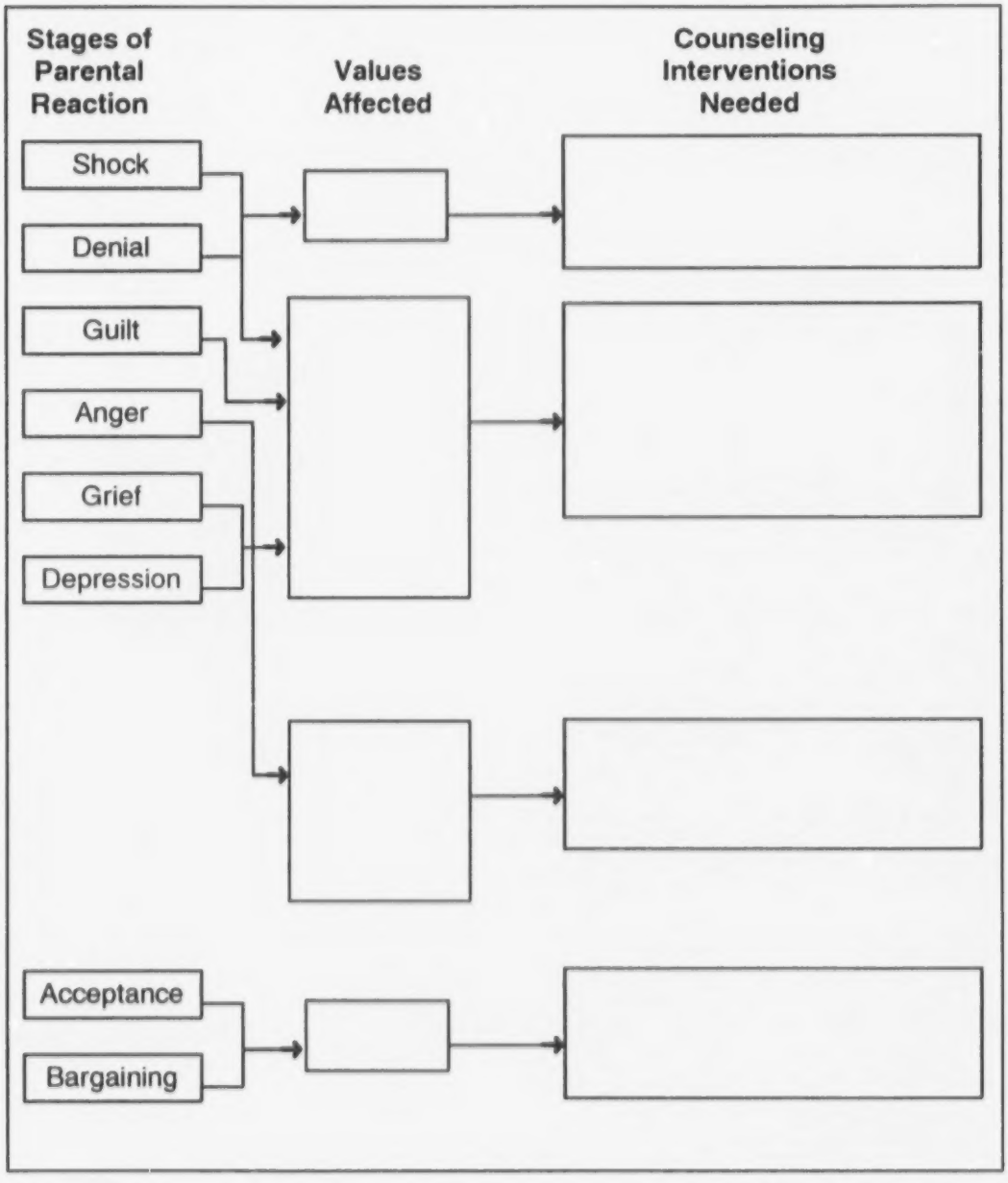


Figure 2:

A Cross-Cultural Counseling Framework for Asian Parents with Children in Special Education.



Description of the Counseling Framework Flow Chart

Column I in the chart shows the stages of reaction a parent with handicapped child goes through upon learning about his or her child's disability and their relationship with Filipino cultural values (Column II) and the proposed counseling interventions (Column III) are discussed below.

There are eight stages of parental reactions--shock, denial, guilt, anger, grief, depression, acceptance and bargaining. Not all parents go through each and everyone of these stages, they may fluctuate from one stage to another or get fixated at one stage (Wright, 1976).

Shock

When first confronted with the probability that their child is handicapped, the parents' initial response is usually shock. During this stage, parents feel overwhelmed with disbelief and confusion about their child's condition. They feel deep sorrow and emptiness (Buscaglia, 1983). This stage prepares the parents for the real and prolonged pain (Gargiulo, 1985).

At this stage, the Filipino value for children come to fore. The parent realizes that the child is not a source of pride and accomplishment but rather of shame. The parents' dream of having a normal and a healthy child is now impossible, hopeless and lost (Gargiulo, 1985; Wright, 1976).

It will be easy for a service provider to immediately connect with the parent who

is battling with his or her feelings of shame. Establishing trust and credibility is crucial and must be the initial step in counseling Filipinos and other Asian populations (Sue & Zane, 1987). It is important that the parent feel that the service provider will not make her feel "shamed," and that he or she is there to genuinely offer help. Once credibility and trust are established, the service provider can gain the confidence and cooperation of the parent. This first step is consistent with the Filipino value on respecting authority figures and experts.

Service providers can establish credibility and trust by:

- display of diplomas, certificate of achievements, workshops' attendance and other forms of recognition to be displayed in the service provider's office.
- one page newsletter, accentuating on the kind of disability, and what the child/parents/community services can do.
- video tapes of parents who have undergone the same process of chronic grief. This video concentrates on disability, parents' insights, what parents have learned and recommend to other parents with similar situations.
- referral to a support network system. Parents who have experienced relief and success in seeking help with service providers can talk with other parents who have not yet sought the help of service providers.

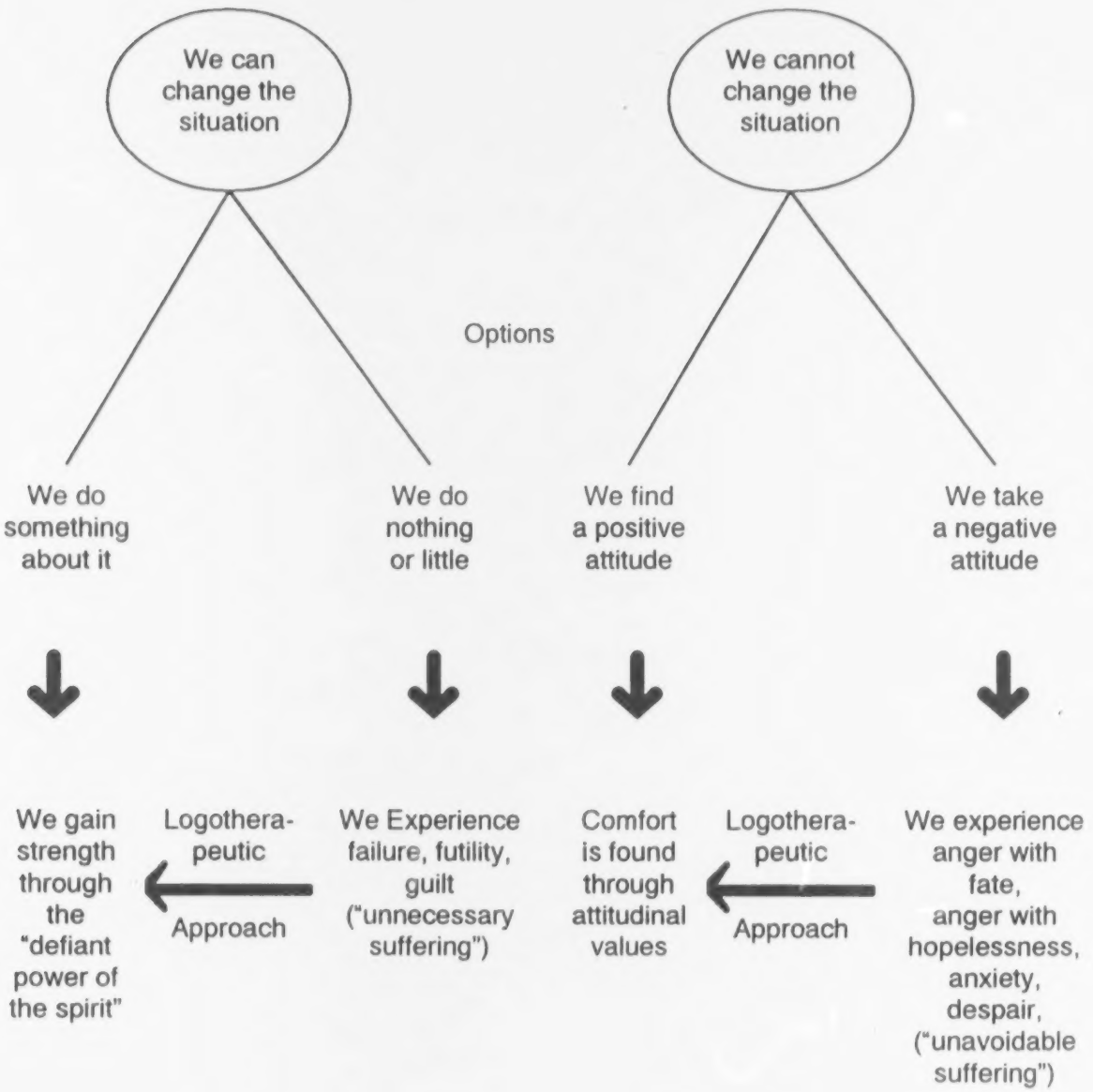
Once credibility and trust are established, the "counseling by meaning" also known as Victor Frankl's logo therapy is the counseling intervention appropriate at the "shock" stage (Frankl, 1976; Lukas, 1986). "Counseling by meaning" is based on the analysis of one's existence (Chaplin, 1975). The primary goal of this counseling intervention is to make the individual accept responsibility. Responsibility implies

obligation and obligation can be better understood in terms of meaning, and in this case meaning of human (Frankl, 1976). "Counseling by meaning" will help parents become aware that they have one choice left regardless how unchangeable the situation is. This is their choice of attitude toward the disability of their child. Figure 3 illustrates the "Counseling by meaning" approach to pain or suffering.

There are three "Counseling by meaning" approaches: Paradoxical intention, dereflection and modulation of attitudes. Paradoxical intention helps in cases of fears and phobias; dereflection reduces unnecessary agony; and the modulation of attitudes is a means against inevitable suffering (Lukas, 1986). In counseling parents with handicapped children, specifically the Filipinos, the modulation of attitudes seems appropriate. This approach would help the parents view the value of children in the spiritual perspective and meaning (Arellano-Carandang, 1987). Parents at this stage are often in despair because of a situation they cannot accept (Wright, 1976). The service provider enables parents suffering in impossible situation to see value in that situation.

Figure 3:

Adapted from "Logo therapeutic Approach to Suffering" by E. Lukas, 1986.


We can change the situation
We cannot change the situation
Options
We do something about it
We do nothing or little
We find a positive attitude
We take a negative attitude
We gain strength through the "defiant power of the spirit"
Logothera-peutic
Approach
We Experience failure, futility, guilt ("unnecessary suffering")
Comfort is found through attitudinal values
Logothera-peutic
Approach
We experience anger with fate, anger with hopelessness, anxiety, despair, ("unavoidable suffering")

The service provider can use the following techniques to help parents modulate their attitudes towards the handicapping condition (Lukas, 1986) by:

- establishing that rapport and trust is basic to any helping relationship.
- accentuating on the strengths of the situation: what the child can do; what the parents can offer; if one realizes that he is needed, he gains strength to tackle the job; what the community and government can offer to assist parents of their responsibilities.
- stressing what overcoming of the situations could mean: it could mean taking charge of their lives; changing unhealthy attitudes from "I can not because to...." to the healthy attitude of "I can in spite of...."
- opening new avenues to parents; helping parents see suffering in connection with a meaning; linking good fortune with meaning; linking events with meaning.

Denial

The "denial" stage enters when "shock" stage wears off. At this stage, parents deny the reality and impact of the handicapping condition (Gargiulo, 1985). Some parents develop a misconception of what their child can and can not do. Parents will refuse to accept the truth. The denial stage serves two purposes. First, it shield persons from guilt and shame. Second, it provides hope initially wishing that the diagnosis is mistaken and later hoping for a cure (Wright, 1976).

Guilt

Guilt could be considered the most difficult stage for parents. This feeling of guilt

is the most difficult reaction for parents to deal with. Parents feel they are to blame for what has happened to their child. They feel that the disability was a result of a misconduct, or a punishment for sins they have committed. Guilt generally follows an "if only" frame of thinking; "if only I'd stop smoking"; "if only I'd stop drinking"; "If only I'd been eating healthily." Parents think that these were definite cause and effect of the handicapping condition of their child (Gargiulo, 1985; Stewart, 1986; Wright, 1976).

During the guilt stage, some parents become oversolicitous or overcompensating to the child to make up for their guilt. Some parents become martyrs; they go through self-sacrifice and self-denial. When parents feel guilty, they do not listen to reason or logical explanation. Parents are emotional and endlessly ask themselves why this event happened (Gargiulo, 1985).

Anger

Anger is the strong emotion parents undergo when they learn the disability of their child. This stage is a violation or desecration of the different values the parents hold. Parents blinded by agony will consistently ask, "why me," or displace all their hostilities toward someone. The easiest prey for this displacement is either the physician, because of the possibility of a wrong diagnosis and incompetency or teachers and other service providers for labeling their child; or relatives, spouses and even the disabled child for disrupting the parents' lives (Gargiulo, 1985; Hulnick & Hulnick, 1989).

Grief

Grief is a very useful reaction. This stage provides parents time transition from shock and disbelief to the awareness that a problem exists. The parents are experiencing the grief tantamount to a loss of a loved one. Their remorse is more, since this chronic grief could last for a long time (Davis, 1987; Gargiulo, 1985).

Depression

During the stage of depression, parents are totally devoid of responsiveness to stimuli, totally disillusioned, completely feeling inadequate and hopeless (Chaplin, 1975). The slightest ray of hope becomes despair. Parents wallow in self-pity, the anger turned inward makes the parents withdraw from society and life itself (Gargiulo, 1985; Wright, 1975).

At these stages of denial, guilt, anger, grief and depression, the four cultural values that may affect the Filipino's attitude from asking for outside help are "amor-propio," (self-pride or self-esteem), "hiya" (shame), familism and fatalism. "Amor propio," (self-pride) functions to protect a person from feelings of shame and rejection from social acceptance. Closely related to this value is "hiya" (shame), a sense of embarrassment, a realization of having failed to come up to the standards of society (Weber & Avail, 1990). Filipino elders are highly respected. They are consulted for whatever problems and concerns. Thus, it is unthinkable for Filipinos to seek outside help. Seeking outside help means disgrace to the family (Andres & Ilada-Andres, 1987). The Filipino's perspective on life is personalistic and determined by destiny. He believes that everything that happens to him is predestined and beyond his control. Because of this

value, Filipinos learn to submit to uncertainty, the "bahala na" attitude (what will be, will be) and eventually submit themselves to resignation (Andres, 1981; Andres & Ilada-Andres, 1987).

Another Filipino Value affected in the anger stage of parental reactions toward disability is "pakikisama," smooth interpersonal relationship (SIR) or harmony. In the anger stage of parental reactions toward disability the Filipino parents are not only confronted with "amor propio," "hiya," familism and fatalism but also with the Filipino value on smooth interpersonal relationships (SIR). Because of the love for harmony, the Filipino learns to suppress feelings, so as not to hurt others. Disclosing a problem to an outsider could mean conflict and disharmony in the family. Many of the Filipinos make their feelings known through hints, jokes and other indirect means. They choose their words and statements carefully to avoid embarrassment to himself and others. In the initial stages of helping relationship, the Filipino parents will have very minimal verbalizations, use silence to communicate and expect the other person to know what he means (Andres, 1981; Andres & Ilada-Andres, 1987).

In dealing with the value of smooth interpersonal relationship, the service provider's counseling approach should approach should include the following:

- establish credibility and trust
- once credibility and trust are established, the client centered, or the Rogerian Counseling (Rogers, 1963), can be utilized.

The Rogerian approach believes that man has the capacity and resources to deal with his conflicts through self-understanding and the service sets the conditions to help

release these resources. Although the service provider's attitudes is the prime element in the Rogerian counseling, there are several techniques that prominently used in this intervention (Rogers, 1963; Stewart, 1986): reflection of feelings; listening; and clarification.

Reflection is the most appropriate technique in counseling Filipino parents with special education children. This technique is consistent with the Filipinos' indirect style of communication. Filipinos use vague words and statements. A Filipino "yes" could either mean that he does not know or he wants to impress, or he is annoyed, or he does not understand half of what was communicated (Andres & Ilada-Andres, 1987). The reflection technique will clarify the real message, beyond the silence and the Filipino "yes."

Counseling Interventions

Counseling interventions tailored to these stages of denial, guilt, anger, grief and depression are: establishing credibility and trust, directive counseling, and family dynamics counseling.

1. Establishing credibility and trust is basic before any counseling relationship can be initiated. After credibility and trust have been established, the service provider's work with Filipino parents with special education children demands direct approach and the family dynamics counseling (Arellano-Carandang, 1987).

2. The directive approach relates to the Filipino and Asian culture expectation of receiving orders, people of authority and expertise (Kim, 1985). Once the Filipinos have

placed confidence in service providers, the Filipinos will obey any directives or advice (Andres 1981; Andres, 1989).

The service providers may use the following specific counseling techniques (Stewart, 1986):

- asking background information about the problem.
- providing the parents with information about the disability. P. L. 94-142, organization, agencies and advocacy group.
- explaining the problem to the parents.
- offering suggestions and alternative course of actions.

3. Virginia Satir's family therapy is congruent with some Filipino value structure on familism, respect for elders and authority within the family. Further, this family dynamics intervention respects the Filipino values of "amor propio," (self-pride); "hiya," (shame); and family loyalty. Seeking help from an outsider as a disgrace to the family, can be avoided, if the whole family is involved from the start of the counseling. With the family dynamics counseling, the resources, power structure, and roles of each family member are considered (Arellano-Carandang, 1987).

The goal of Satir's family therapy is to improve methods of communication by (a) allowing each member to express himself or herself to others (b) basing decisions on each one's needs, expectations and consensus (Okun & Rappaport, 1980).

Techniques used by Satir on family counseling are observation and empathic response to the suffering in the family (Satir, 1972). In this technique, the service

provider observes the following communication pattern existing in the family (Okun & Rappaport, 1980).

- freedom of expression by each member.
- those family members to whom one can talk.
- degree of freedom to disagree or disapprove.
- how family members question when they do not understand a point.

The family strategic approach utilizes the Filipino's and the Asian indirectness in communication (Kim, 1985) and the use of the third intermediaries to resolve conflicts (Sue & Zane, 1987). The family dynamics counseling is "problem-focused" and not family or individually focused. This intervention makes each family member responsible for resolving the conflict and takes a non-blaming attitude towards the family, the parents and the identified problem child (Kim, 1985).

Bargaining

Bargaining is one of the final stages in the adjustment process of parents. This is the time when parents trade with God, mystic, or anyone who can make a miracle on their child (Gargiulo, 1985).

This is the period where parents endlessly search for new treatment and cures, for miracle workers. This "shopping behavior" springs from parental guilt and their final venture to cure the child. With this behavior, parents wish to prove that the professional are mistaken and are responsible for their child's handicapping condition (Wright, 1976).

Acceptance

Because nothing can change the fact that their child is disabled parents will struggle to accept the disability of their child. This is their ultimate goal. Acceptance is an ongoing process, influenced by the parents' own frame of mind and conscious effort to be aware, understand and manage their problems. As they learn to overcome all obstacles, they adjust, grow, and learn about themselves, their child and others. Acceptance make parents acknowledge their strengths and limitations, and the value of their child as a child and not the child with disability (Gargiulo, 1985; Wright, 1976).

Filipino value on education is the cultural value affected at these stages. Education is highly valued by Filipinos. Their children's finishing their college degrees is a source of pride and accomplishment for parents. Parents will sacrifice their life time savings in order to see their children get educated (Arellano-Carandang, 1987). Having a disabled child is like taking away all the dreams the Filipino parents have lived for.

After the service providers have established credibility and trust, much of their work with Filipino parents calls for a directive approach. At these stages of bargaining and acceptance the parents are prepared to obey anything that would help them function as parents. Information regarding community services, school services, agency, and regional centers would be very helpful. Explaining about the child's disability, the child's strengths and behaviors would be very welcomed by the parents.

Implications for Counseling Filipino Parents with Children in Special Needs

The following are the counseling implications drawn from the answers to the four

major research questions: For the cultural value of children, the following implications are (a) establishing credibility and trust, (b) studying family functioning, (c) providing assurances of confidentiality and honoring these assurances, (d) stressing the capacity of the child, (e) indicating the need for more active and direct participation of service providers, (f) helping parents see suffering in connection with a meaning in the family's life.

For the cultural value of education, the implications for counseling include opportunities to (a) establishing credibility and trust, (b) ensuring confidentiality, (c) stressing the capacity of the child, (d) preparing directory of agencies and community, services on how to cultivate strengths of the child, (e) preparing information and suggestions on how parents can deal with their children's problems and behavior.

For the cultural value of "amor-propio" (self-pride) the implications for counseling are: (a) establishing credibility and trust, (b) identifying the sources of "amor-propio" for the family and the individual, (c) choosing words carefully, (d) giving positive information, (e) stressing the child's strengths and assets, (f) emphasizing on what the child can do, (g) knowing the family structure, roles of each member and the power structure within the family.

For the cultural value of "hiya" (shame) the implications for counseling are (a) establishing credibility and trust, (b) providing assurances of confidentiality and honoring these assurances, (c) responding to superficial problems such as educational difficulties and physical complaints that may hide more serious problems, (d) more active approaches on the part of service providers.

For the cultural value of familism the implications for counseling are (a) establishing credibility and trust, (b) knowing the real power structure within the family, (c) considering all resources within the family.

For the cultural value of fatalism the implications for counseling are (a) the need to establish credibility and trust, (b) knowing that this fatalistic attitude will make all counseling relationship difficult, (c) patience and endurance can help parents realize that there are government agencies and organizations that can help parents improve the quality of life of their children, (d) that a directory of government agencies, addresses, services, persons to talk and the specific instructions on how to get services for their children will be very helpful for future references.

For the cultural value of "pakikisama" or harmony or smooth interpersonal relationship (SIR) the implications for counseling include opportunities: (a) to establish credibility and trust, (b) be very diplomatic when talking with parents, (c) become knowledgeable of linguistic and non-linguistic nuances used by Filipinos, (d) listen intently to non-verbal cues, (e) restate statement said by parents, (f) provide directory of government, community, school, organization services, persons to contact, addresses and specific directions to give the family members the opportunity to access services for their children.

Interventions and Approaches Successfully used with Asians

The following approaches are frequently mentioned and emphasized in the review of related literatures:

- Establishing rapport and personal credibility. These are relevant processes to

consider when working with Asians (Morrow, 1989; Sue & Zane, 1987).

- Use of indirect approaches, such as history taking should be used in gathering background information from Asians. This technique encourages Asians to talk and eventually disclose information which the service provider is looking for. History taking technique is related to Asians' indirect style of communication (Matsuda, 1989; Sue & Sue, 1990).
- Directive counseling. This is consistent with the Asians' value on receiving directives from elders and people of authority and expertise (Kim, 1985; Ho, 1976; Sue & Zane, 1987).
- The service provider as intermediary and authority figure with expertise. These roles of service providers are congruent to the Asians' values on respect of elders and authority figure and the use of third party intermediaries to resolve conflict (Sue & Zane, 1987).
- Awareness by service provider of the roles of each member, power structure and resources within the family (Arellano-Carandang, 1987).
- Understanding and acceptance by the service provider of the perspective of the client. This includes understanding and accepting the client's cultural values, norms, and traditions (Fernandez, 1988; Ibrahim, 1985; Salazar-Clemena, 1991; Sue & Sue, 1990).

Significance of the Counseling Framework

The proposed counseling framework will be useful to all service providers with special education populations. The framework will provide a model for counseling not only Filipino parents but also other Asian parents. Figure 2 illustrates the proposed

counseling framework adapted for Asian parents with children in special education.

- The proposed counseling framework and the summary of information on attitudes toward disabilities, education and child-rearing practices will help service providers understand the behaviors and attitudes of the Filipinos and Asians in special education. This understanding will enhance the development and adaptation of teaching and learning strategies appropriate to the culture of the Filipino and Asian special education population.

To bring out the potential impact of the proposed counseling framework, the following suggestions are recommended:

- Design a workshop on counseling Filipino and other Asian with special education children. The workshop will help service providers learn strategies in counseling Filipinos and Asians with special education.

Appendix B

References

Andres, T. D. (1981). Understanding Filipino values: A management approach. Quezon City: New Day Publishers.

Andres, T. D. & Ilada-Andres, P. B. (1987). Understanding the Filipino. Quezon City: New Day Publishers.

Andres, T. D. (1989). Positive Filipino values. Quezon City: New Day Publishers.

Arellano-Carandang, M. L. (1987). Filipino children under stress: Family dynamics and therapy. Quezon City: Ateneo de Manila University Press.

Ascher, C. (1984). The social and psychological adjustment of Southeast Asian refugees. (ERIC Document Reproduction Service No. ED 252 638). New York, NY: ERIC Clearing House on Urban Education.

Baca, L. & Cervantes, H. (1989). The bilingual special education interface. (rev. ed.). Columbus, OH: Charles E. Merrill Publishing Company.

Beyer, H. A. (1989). Education for all handicapped children act, 1975-89: A judicial review. Exceptional Parent, 19, 52-54.

Buscaglia, L. (1983). The disabled and their parents: A counseling challenge. (rev. ed.). New Jersey: Slack Inc.

California State Department of Education, (1986). Handbook or teaching Filipino-speaking students. Sacramento, CA: California State Department of Education.

Chan, F., Hua, M., Ju-J. J., & Chow-S. (1984). Factorial structure of the Chinese scale of attitudes toward disabled child: A cross-cultural validation. International Journal of Rehabilitation Research, 7(3), 317-319.

Chaplin, J. P. (1975). Dictionary of Psychology. New York, NY: Deli Publishing Co.

Charles, C. M. (1988). Introduction to educational research. New York, NY: Longman, Inc.

Crystal, D. (1989). Asian Americans and the myth of the model minority. Social Casework: The Journal of Contemporary Social Work, 70, 405-413.

Dao, M. (1991). The bilingual child in special education. Course Reader 224. Spring, 1991. San Jose State University, San Jose, CA.

Davis, B. H. (1987). Disability and grief. Social casework: The Journal of Contemporary Social Work, 68, 352-357.

Dickman, E. (1989). Success and happiness: A goal for all children. Exceptional Parent, 19, 26-28.

Fernandez, M. S. (1988). Issues in counseling Southeast Asian students. Journal of Multicultural Counseling and Development, 16, 157-158.

Frankl, V. E. (1976). Man's search for ultimate meaning: On the way to self-knowledge. New York, NY: Alfred A. Knopf, Inc.

Gargiulo, R. M. (1985). Working with parents of exceptional: A guide for professional. Boston, MA: Houghton Mifflin Co.

Gee, F. D. (1987). Attitudes of bay area Chinese-Americans toward the stroke impaired. Unpublished master thesis, San Jose State University, San Jose, CA.

Gochenour, T. (1990). Considering Filipinos. Yarmouth: Intercultural Press, Inc.

Grossman, H. (1984). Educating Hispanic students. Chicago, IL: Charles C. Thomas.

Grossman, H. (1990). Trouble-free teaching: Solutions to behavior problems in the classroom. Mountain View, CA:

Ho, M. K. (1976). Social work with Asian American. Social Casework, 57, 195-201.

Hulnick, M. R. Hulnick H. R. (1989). Life's challenges: Curse or opportunity? Journal of Counseling and Development, 68, 166-170.

Hyunh, D. T. (1987). Introduction to Vietnamese culture. San Diego, CA: Multifunctional Resource Center.

Ibrahim, F. A. (1985). Effectiveness in cross-cultural counseling and psychotherapy: A framework. Psychotherapy, 22, 321-323.

Kikuchi, Y. (Ed.). (1989). Philippine Kinship and society. Quezon City: New Day Publishers.

Kim, S. (1985). Family therapy for Asian Americans: A strategic structural framework. Psychotherapy, 22, 342-348.

Kobayashi-Winata, H. & Power, T. G. (1989). Child-rearing and compliance. Journal of Cross-Cultural Psychology, 20, 333-356.

Leong, F. T. L. (1986). Counseling and psychotherapy with Asian-Americans: Review of the Literature. Journal of Counseling Psychology, 33(2), 196-206.

Lindfors, J. W. (1987). Children's language and learning. (2nd ed.). Newark, NJ: Prentice-Hall, Inc.

Lukas, E. (1986). Meaning in suffering: Comfort in crisis through logo therapy. Berkeley: Institute of Logo therapy.

Matsuda, M. (1989). Working with Asian parents: Some communication strategies. Topics in Language Disorders, 9(3), 45-53.

Morrow, R. D. (1987). Cultural differences: Be aware! Academic Therapy, 23, 143-149.

Morrow, R. D. (1989). Southeast-Asian parental involvement: Can it be a reality? Elementary School Guidance and Counseling, 23, 289-297.

Ogawa-Boon, L. A. (1986). Reaction to social pressure from adults vs. peers among Japanese-American and Caucasian American children. Unpublished master's thesis, San Jose State University, San Jose, CA.

Okun, B. F. & Rappaport, L. J. (1980). Working with families: An introduction to family therapy. Boston, MA: Duxbury Press.

Pedersen, P., Draguns, J., Lonner, W. & Trimble, J. (eds.). (1981). Counseling across cultures. Honolulu, HA: University of Hawaii Press.

Pimentel, L. H. (1986). "Pagtulungan": A positive Filipino value. Philippine Value Digest, 2(1), 76-77.

Rogers, C. (1963). On becoming a person. Boston, MA: Houghton Mifflin.

Root, M. P. (1985). Guidelines for facilitating therapy with Asian American clients. Psychotherapy, 22, 349-356.

Ryan, A. S. & Smith M. J. (1989). Parental reactions to developmental disabilities in Chinese American. Child and Adolescent Social Work, 6, 283-299.

Salazar-Clemena, R. (1991). Counseling psychology in the Philippines. Manila: De La Salle University Press.

Sangalang, E. P. (1989). Filipino children with severe disabilities: Some culturally important issues and answers as perceived by their families. Unpublished master's thesis, San Jose State University, San Jose, CA.

Satir, V. (1972). People making. Palo Alto: Science and Behavior Books.

Sawin, M. M. (1985). Family enrichment with family clusters. Quezon City: New Day Publishers.

Seligman, M. & Darling, R. B. (1989). Ordinary families special children: A systems approach to childhood disability. New York, NY: Guilford Press.

Simpson, R. L. & Myles, B. S. (1989). Parents mainstreaming preferences for children with educable mental handicaps, behavior disorders, and learning disabilities. Psychology in the schools, 26, 292-300.

Sue, D. W. & Sue S. (1972). Counseling Chinese Americans. Personnel and Guidance Journal, 50, 637-645.

Sue, D. W. & Sue, D. (1990). Counseling the culturally different. (2nd ed.). New York, NY: John Wiley & Sons, Inc.

Sue, S. & Zane, N. (1987). The role of culture and cultural techniques in psychotherapy. American Psychologist, 42, 37-45.

Stewart, J. C. (1986). Counseling parents of exceptional children. (2nd ed.). Columbus, OH: Charles E. Merrill Publishing Company.

Thomas, E. J. (1987). Developmental approach to research. Encyclopedia of Social Work, 1, 382-388.

Turnbull, H. R., Turnbull, A. P., Wheat, M. J., (1982). Assumptions about parental participation. A legislative history. Exceptional Education Quarterly, 3, 1-8.

U.S. Census Bureau, (1990). 1990 Census of Population and Housing. Washington, DC: U.S. Government Printing Office.

Weber, I. M. & Avila, P. M. (1990). The effect of acculturation and of level of awareness of child abuse laws on disciplinary practices among Filipino and Mexican American parents. Unpublished master's thesis in Social Work, San Jose State University, San Jose, CA.

Winget, P. (1989). Exploding cross-cultural populations' reform of education system. The Special Edge, 4, 1.

Wright, L. S. (1976). Chronic grief: The anguish of being exceptional parent. The Exceptional Child, 23, 160-169.

Zaide, G. F. (1984). Philippine History. Quezon City: GVM Kalayaan Enterprises.